

PASSOVER
SERVICE.

FIRST TWO NIGHTS

LHeb
J593h
.Em

Jewish Liturgy. Hagadah

Service for the first nights of Passover...
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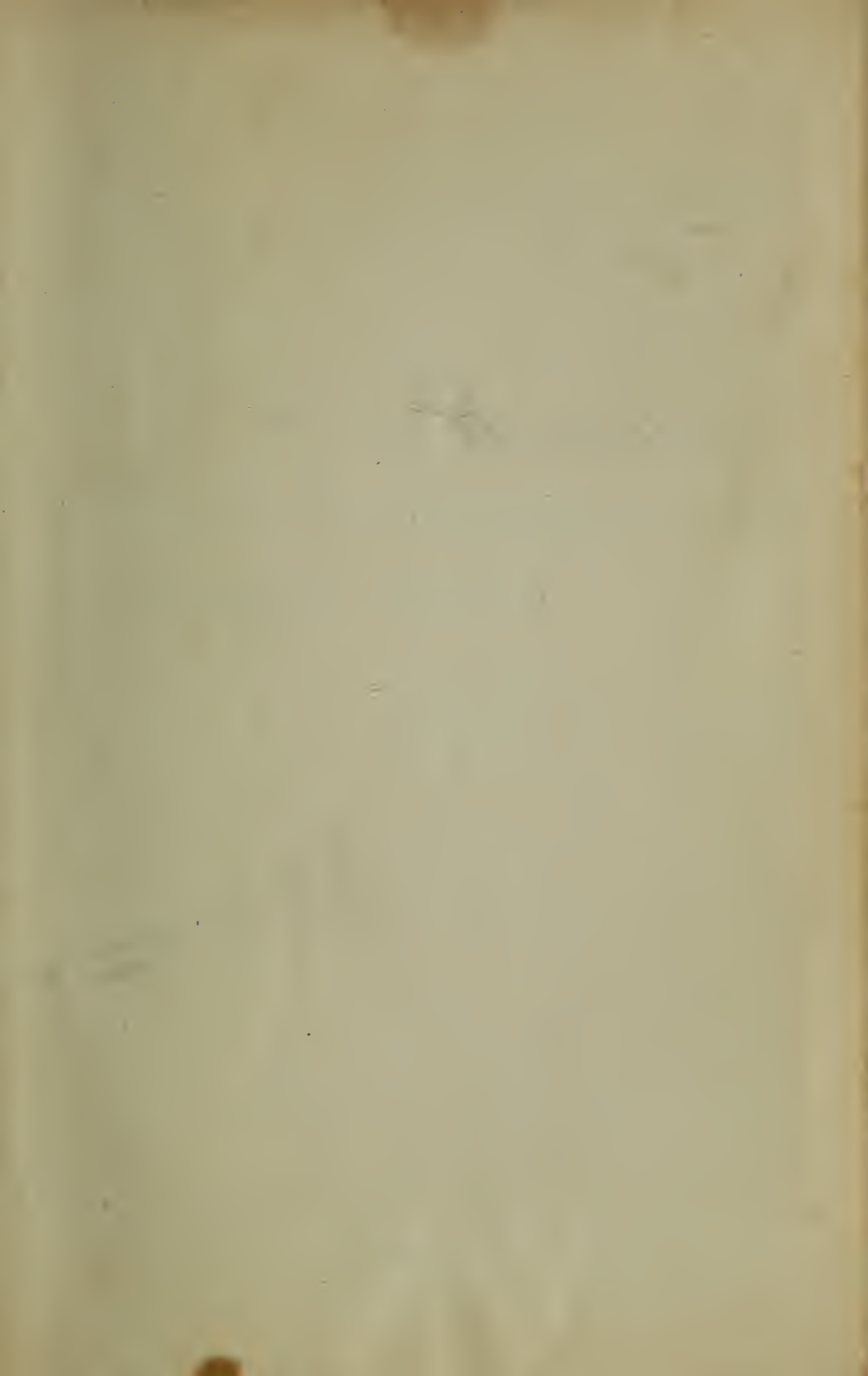
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סדר הגדה

לליל שמרים

כמנהג אשכנז ופולין

עם העתקה חדשה בלשון אינגליש

על ידי

הצעיר אברהם ב"ר יצחק פרידא מינרין יצו

לונדון

בהצאת יוסף יהושע בר יצחק ואללאינטיין
בשנת מי ימלל גבורות ה' לפ"ק

L Heb
J593h
'Em

Jewish Liturgy. Haggadah
"

SERVICE

FOR THE

FIRST NIGHTS OF PASSOVER.

ACCORDING TO THE CUSTOM OF THE GERMAN
AND POLISH JEWS.

WITH

A COMPENDIUM OF THE LAWS RELATING TO THE FESTIVAL,
AND ITS OBSERVANCES ;
COPIOUS EXPLANATORY NOTES AND A NEW ENGLISH TRANSLATION.

BY THE

REV. A. P. MENDES.

Fourth Edition, carefully revised and corrected.

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THE FAST OF THE FIRST-BORN.

ON the Eve of the Passover every first-born (בכור) son is obliged to fast, in commemoration of the deliverance of the first-born of Israel, when God smote those of Egypt. Exod. xii. 29. During the infancy of the first-born, and till he is able to fast himself, his father fasts for him; should his father not be alive, his mother fasts instead.

When the Eve of the Passover falls on Sabbath, the first-born fast on the preceding Thursday. When it falls on Friday the fast is duly observed on that day.

RULES FOR PREPARING THE TABLE, &c.

THE table should be prepared during daylight,—before the commencement of the festival. It is customary to employ for the purpose the most costly furniture, plate, &c., which we possess, in order to do honour to the occasion, by presenting a contrast to our abject state under the slavery of Egypt.

The head of the family is usually provided with a cushioned seat, and all are arrayed in holiday garments to indicate their great rejoicing.

Every person of the Jewish faith, who may reside in the house, no matter how menial his, or her, position, must be present at the table, and share equally in the solemnities of the occasion.

The table is furnished with the following:

The shank bone of a shoulder of lamb and an egg, both roasted with fire. The former is a memorial of the פסח, paschal lamb, and the latter of the festive-sacrifice, קרבן חגיגה, offered during the existence of the temple.

Three Pa-sover cakes made for this particular purpose, called "Mitzvoth," cakes intended for the fulfilment of the precept.

The bitter herbs, consisting of some lettuce and celery, or chervil and parsley; some persons add horseradish. These are memorials of the bitterness of our fate in Egypt, as described in Exod. i.

A cup of vinegar or salt and water.

"Haroseth," (הרוסת) a compound of almonds, apples, and other fruit, employed as a memorial of the lime and mortar with which our ancestors were forced to labour in Egypt.

The Mitsvoth, covered between the folds of a cloth, are placed on a dish or salver, and upon them, all the other articles are disposed in the following order :—

ביצה		זרוע
The Egg.		The Shankbone.
חרוסת	מרור	חזרת
"Haroseth."	Bitter Herbs.	Lettuce.
מי מלה		כרפס
Salt-water.		Chervil and Parsley.

Nothing should be placed upon the table, save what is absolutely necessary for the due observance of the ceremonial.

THE FOUR CUPS.

Every person is obliged to drink the four cups of wine which are indicated in the service. The capacity of the cup should be one "rebingith" (רביעית)¹, the greater part of which quantity must be drunk at each time.

¹ A "rebingith," is equivalent to the contents of one egg and a half—about the fifth of a pint.

דיני בדיקת החמץ:

On the evening preceding the 14th Nisan, immediately after the Evening Service, and previous to engaging in any other pursuit, the Master of every family must search for leavened bread through all the apartments of his house, in which it is likely to be found, gathering all the leaven which may lie in his way.

Before he begins the search he says:-

ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצותיו וצונו על ביעור חמץ :

After having said the Blessing he must be careful not to speak until the conclusion of the search, when securing the pieces of leaven which he has collected, he says:—

According to the German and Polish Jews.

כל חמירא וחמיעא דאבא ברשותי דלא חמיתיה
ודלא בערתייה לבטיל ולהוי בעפרא דארעא :

According to the Spanish and Portuguese Jews.

כל חמירא דאבא ברשותי דלא חותיה ודלא
בערתייה להוי בטיל וחשיב בעפרא דארעא :

LAWS RELATING TO THE SEARCH FOR LEAVEN AND ITS ANNULMENT.

On the evening preceding the 14th Nissan, immediately after the Evening Service, and previous to engaging in any other pursuit, the Master of every family must search for leavened bread through all the apartments of his house in which it is likely to be found, gathering all the leaven which may lie in his way.

Before he begins the search he says:-

Blessed art thou, O Eternal, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to remove the leaven.

After having said the Blessing he must be careful not to speak until the conclusion of the search, when securing the pieces of leaven which he has collected, he says :—

According to the German and Polish Jews.

All manner of leaven that is in my premises, that which I have not seen, as well as that which I have not removed, is hereby annulled, and accounted as the dust of the earth.

According to the Spanish and Portuguese Jews.

All leaven that is in my possession, that which I have not seen, as well as that which I have not removed, shall be hereby annulled, and accounted as the dust of the earth,

דיני בדיקת המיץ

On the following morning (the 14th day of Nissan) all leaven must be removed before 10 o'clock, when that which was collected the preceding evening is burnt, the master of the house previously saying the following:—

According to the German and Polish Jews say the following—

כָּל־חֲמִירָא וְחֲמִיעָא דַּאֲפֵא בְּרִשּׁוֹתֵי דַּחֲמִתִּיה
וְדָלָא חֲמִתִּיה דְּבַעֲרִתִּיה וְדָלָא בַּעֲרִתִּיה לְבָטִיל
וְלֵהוּי בַּעֲפָרָא דַּאֲרַעָא :

According to the Spanish and Portuguese Jews say the following—

כָּל חֲמִירָא דַּאֲפֵא בְּרִשּׁוֹתֵי דַּחֲוִיתִיה וְדָלָא חֲוִיתִיה
דְּבַעֲרִתִּיה וְדָלָא בַּעֲרִתִּיה לֵהוּי בָטִיל וְחָשִׁיב בַּעֲפָרָא
דַּאֲרַעָא :

If the master of the house should be away from home, he must annul the leaven, as above, wherever he may be, except he appointed another person to do so for him.

If the eve of the Passover should happen on Sabbath, the search must be made on the preceding Thursday evening, and the leaven burnt (but without annulling it) before noon on Friday. Everything leavened must be removed previous to the commencement of Sabbath, reserving only the two meals for Sabbath night and morning. After breakfast on Sabbath morning the cloth on which the meal has been eaten must be shaken out, and the utensils put away with those used for leaven. The master must then duly annul the leaven by saying *בל המירא*, as above, whether anything be left from that meal or not. He must be careful in giving the remaining leaven to a gentile that it be not carried into the *reshuth harabim*, a public place, or he may cover it over with a vessel till the close of the first days of the Feast, when it may be removed. Should a person find leaven in his house during the Passover, and the discovery be made during one of the middle days, it must be removed immediately; but should it be on one of the holydays, he must cover it with some vessel until night (*מוצאי י"ט*), when it must be removed.

LAWS RELATING TO THE ANNULMENT OF LEAVEN.

On the following morning (the 14th day of Nissan) all leaven must be removed before 10 o'clock, when that which was collected the preceding evening is burnt, the master of the house previously saying the following:—

According to the German and Polish Jews say the following—

All manner of leaven which is in my possession, that which I have seen, as well as that which I have not seen; that which I have removed, as well as that which I have not removed, is hereby annulled and accounted as the dust of the earth.

According to the Spanish and Portuguese Jews say the following—

All leaven that is in my possession, that which I have seen, as well as that which I have not seen; that which I have removed, as well as that which I have not removed, shall be hereby annulled, and accounted as the dust of the earth.

If the master of the house should be away from home, he must annul the leaven, as above, wherever he may be, except he appointed another person to do so for him.

If the eve of the Passover should happen on Sabbath, the search must be made on the preceding Thursday evening, and the leaven burnt (but without annulling it) before noon on Friday. Everything leavened must be removed previous to the commencement of Sabbath, reserving only the two meals for Sabbath night and morning. After breakfast on Sabbath morning the cloth on which the meal has been eaten must be shaken out, and the utensils put away with those used for leaven. The master must then duly annul the leaven by saying "All leaven," &c., as above, whether anything be left from that meal or not. He must be careful in giving the remaining leaven to a gentile that it be not carried into the *reshuth harabim*, a public place, or he may cover it over with a vessel till the close of the first days of the Feast, when it may be removed. Should a person find leaven in his house during the Passover, and the discovery be made during one of the middle days, it must be removed immediately; but should it be on one of the holydays, he must cover it with some vessel until night (going out of the Festival) when it must be removed.

סימן לסדר של פסח :

- | | |
|------------------|-------------|
| • קדש • 1 | • ורחץ • 2 |
| • כרפס • 3 | • יחץ • 4 |
| • מגיד • 5 | • רחץ • 6 |
| • מוציא • 7 | • מצה • 8 |
| • מרור • 9 | • בורף • 10 |
| • שלחן עורף • 11 | • צפון • 12 |
| • יברך • 13 | • הלל • 14 |
| • נרצה • 15 | |

ORDER OF PERFORMING THE CEREMONY.

- 1.—SAY THE SANCTIFICATION.
- 2.—WASH the hands [without saying the Blessing].
- 3.—Take the PARSLEY, &c.
- 4.—DIVIDE the middle cake.
- 5.—RELATE THE NARRATIVE.
- 6.—WASH the hands [saying the Blessing].
- 7.—Say the Blessing “WHO BRINGETH FORTH bread.”
- 8.—Take the uppermost CAKE.
- 9.—Eat the BITTER HERBS.
- 10.—WRAP the horseradish and cake with the “charoseth.” (1)
- 11.—PREPARE THE TABLE for the repast.
- 12.—Eat the HIDDEN, *i. e.* the half of the middle cake which has been put aside.
- 13.—SAY GRACE after Meat.
- 14.—SAY THE HALLEL, or Psalms of praise.
- 15.—Pray for the DIVINE ACCEPTANCE of the Service.

קדש

Fill the first cup and say—

קדוש של פסח

SANCTIFICATION FOR THE PASSOVER.

If the Feast happens on the Sabbath begin here—

וְיְהִי עֶרֶב וְיְהִי בֹקֶר

יּוֹם הַשְּׁשִׁי וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם :
 וַיַּכֵּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה .
 וַיִּשְׁבּוּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה :
 וַיְבָרֶךְ אֱלֹהִים אֶת־יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי
 בּוֹ שָׁבַת מִכָּל־מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים
 לַעֲשׂוֹת :

If the Feast happens on a Week-day, or at the conclusion of the Sabbath, begin here.

סְבִירֵי מְרִנָּה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . בּוֹרֵא פְּרִי
 הַגֶּפֶן :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . אֲשֶׁר בָּחַר-
 בָּנוּ מִכָּל־עַם . וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן . וַקְדִּשָּׁנוּ

SANCTIFICATION.

Fill the first cup and say—

SANCTIFICATION FOR THE PASSOVER.

If the Feast happens on the Sabbath begin here—

“It was evening, and it was morning,”

The sixth day—“And the heavens and the earth were finished, and all their hosts. And on the seventh day God ended his work which he had made: thus he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because he thereon rested from all his work, which God had created and made.”

If the Feast happens on a Week-day, or at the conclusion of the Sabbath, begin here.

Blessed art thou, O Lord, our God! King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord, our God! King of the universe, who hath chosen us from among all people, and exalted us above all languages, and sanctified us with his commandments; and with love hast thou given us, O

ה הגרה של פסח

בְּמִצּוֹתָיו • וּתְתֵן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (On Sabbath add)
 שְׁבֻתוֹת לְמִנוּחָהּ (ו) מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים
 לְשִׂשׁוֹן • אֵת יוֹם (On Sabbath add) הַשְּׁבֻתָּה הַזֶּה וְאֵת יוֹם
 חַג הַמִּצּוֹת הַזֶּה וְזִמְנֵי חֲרוּתָנוּ (On Sabbath add) בְּאַהֲבָה
 מִקְרָא קֹדֶשׁ וְכָר לִיציאת מִצְרַיִם • כִּי בָנוּ בְּחֵרֶת
 וְאוֹתָנוּ קֹדֶשֶׁת מִכָּל הָעַמִּים (On Sabbath add) וְשֻׁבֹתָ
 וּמוֹעֲדֵי קֹדֶשׁךָ (On Sabbath add) בְּאַהֲבָה וּבְרִצּוֹן בְּשִׂמְחָה
 וּבְשִׂשׁוֹן הַנְּחִלָּתָנוּ • בְּרוּךְ אַתָּה יי מִקְדָּשׁ (on Sabbath)
 הַשְּׁבֻתָּה (ו) יִשְׂרָאֵל וְהַזִּמְנִים :

*On Saturday Night שְׁהַחֲיָנוּ is omitted here, and said after
 בֵּין קֹדֶשׁ לְקֹדֶשׁ in the next page.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • שְׁהַחֲיָנוּ
 וְקִיַּמְנוּ • וְהַגִּיעֵנוּ לְזִמְנֵי הַזֶּה :

On Saturday Night add the following till לְזִמְנֵי הַזֶּה.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם : בּוֹרֵא
 מְאוּרֵי הָאֵשׁ :

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם : הַמְּבָדִיל
 בֵּין קֹדֶשׁ לְחֹל • בֵּין אֹר לְחוֹשֶׁךְ • בֵּין יִשְׂרָאֵל
 לְעַמִּים • בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה •

5 SERVICE FOR THE FIRST NIGHTS OF PASSOVER.

Lord, our God! (*on Sabbath say*, Sabbaths for rest, and) solemn days for joy, festivals and seasons for gladness, (*on Sabbath say*, this day of rest, and) this day of the Feast of Unleavened Cakes, the season of our Freedom; a holy convocation (*on Sabbath say*, in love) a memorial of the departure of Egypt; for thou hast chosen us, and sanctified us above all people: and thy holy (*on Sabbath say*, Sabbaths and) Festivals hast thou caused us to inherit with (*on Sabbath say*, love and favour) joy and gladness. Blessed art thou, O Lord! who sanctifiest (*on Sabbath say*, the Sabbath, and) Israel, and the seasons.

On Saturday Night the following Blessing is omitted here, and said after "holy and holy," in the next page.

Blessed art thou, O Lord, our God! King of the universe, who hast preserved us alive, sustained us, and brought us to *enjoy* this season.

On Saturday Night add the following till "this season."

Blessed art thou, O Lord, our God! King of the universe, who created the light of the fire.

Blessed art thou, O Lord, our God! King of the universe, who hast made a distinction between *things* sacred and profane: between light and darkness, between Israel and other nations, and between the seventh day and the six days of labour. Thou hast *also* made a distinction

ו הגדה של פסח

בין קדֹשֶׁת שֶׁבֶת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלָּתָ וְאֵת
יוֹם הַשְּׁבִיעִי מִשְׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְּשָׁתָּהּ הַבְּדִלָּתָ
וְקִדְּשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתֶּךָ בְּרוּךְ אַתָּה
יְיָ הַמְּבָדִיל בֵּין קֹדֶשׁ לְקֹדֶשׁ :

On Saturday Night שְׁהֲחִינוּ is said here instead of where noticed in the preceding page.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהֲחִינוּ
וְקִיַּמְנוּ : וְהִגִּיעֵנוּ לְזִמְנָהּ :

Drink the wine in a leaning position.

רחץ

WASHING THE HANDS.

Wash the hands without saying the usual blessing.

כרפס

TAKE THE PARSLEY, ETC.

Take some parsley or chervil, and having dipped it in vinegar, or salt water, distribute it to all present, and say—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי
הָאֲדָמָה :

יחץ

BREAK THE MIDDLE CAKE.

The Master of the house breaks the middle cake in the dish, leaving one half between the two whole ones, and places the other half aside for the "Afcomen."

6 SERVICE FOR THE FIRST NIGHTS OF PASSOVER.

between the holiness of the Sabbath, and the sacredness of the Festival; sanctified the seventh day above the six days of labour; and separated, and sanctified thy people Israel with thy holy service. Blessed art thou, O Lord! who maketh a distinction between holy and holy.

On Saturday Night the following Blessing is said here, instead of where noticed in the preceding page.

Blessed art thou, O Lord, our God! King of the universe, who hast preserved us alive, sustained us, and brought us to *enjoy* this season.

Drink the wine in a leaning position.

WASHING THE HANDS.

Wash the hands without saying the usual blessing.

TAKE THE PARSLEY, &c.

Take some parsley or chervil, and having dipped it in vinegar, or salt water, distribute it to all present, and say—

Blessed art thou, O Lord, our God, King of the universe, who createst the fruit of the earth.

BREAK THE MIDDLE CAKE.

The Master of the house breaks the middle cake in the dish, leaving one half between the two whole ones, and places the other half aside for the “*Áncomer*.”

מגיד

THE SERVICE FOR THE PASSOVER.

He then elevates the dish containing the bone and egg, and all at the table take hold thereof, and say—

בְּהָא לַחֲמַא עֲנִיָא דִּי אָכְלוּ אֲבִהֲתָנָא בְּאַרְעָא
דְּמִצְרַיִם • כָּל דְּכַפִּין יִיְתִי וְיִכּוּל • כָּל דְּצָרִיךְ יִיְתִי
וְיַפְסַח : הַשְׁתָּא הָכָא • לְשָׁנָה הַבָּאָה בְּאַרְעָא
דְּיִשְׂרָאֵל : הַשְׁתָּא עֲבָדִי • לְשָׁנָה הַבָּאָה בְּנִי
חוּרִין :

Fill the second cup of wine, the youngest present then asks:—

מָה גִשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת • שֶׁבֶכַל
הַלֵּילוֹת אָנוּ אוֹכְלִין חֲמִץ וּמִצֵּה הַלֵּילָה הַזֶּה
כָּלוּ מִצֵּה • שֶׁבֶכַל הַלֵּילוֹת אָנוּ אוֹכְלִין שָׂאָר
יִרְקוֹת : הַלֵּילָה חֲזָה (כָּלוּ) מְרוֹר • שֶׁבֶכַל הַלֵּילוֹת

THE SERVICE FOR THE PASSOVER.

He then elevates the dish containing the bone and egg, and all at the table take hold thereof, and say—

¹ This is the bread of affliction which our ancestors ate in the land of Egypt: let all that are hungry enter and eat; let all that are in want come hither and observe the Passover. This year *we celebrate it* here; but *we hope* next year *to celebrate it* in the land of Israel: this year we are bondsmen,² but next year *we hope* to be freemen.

Fill the second cup of wine, and remove the dish from the table, the youngest present then asks:—

Wherefore is this night distinguished from all other nights, that on all other nights we should eat either leavened or unleavened bread, while on this night *it must be all* unleavened bread; that on all other nights we should eat any species of herbs, while on this night we eat bitter herbs; that on all other nights we should not immerse *the herbs we eat* even once, while on this night we do it twice;

¹ This part of the "Hagadah" dates from the Babylon captivity, when the Chaldaic, in which it is written, was the vernacular, and as such was employed for this hospitable invitation to the poor and needy.

² In captivity.

הגדה של פסח

ח

אין אָנוּ מַטְבִּילִין אָפִילוּ פֶּעַם אַחַת : הַלֵּילָה
הַזֶּה שְׁתֵּי פְעָמִים : שֶׁבָּכַל הַלֵּילוֹת אָנוּ אוֹכְלִין
בֵּין יוֹשְׁבִים וּבֵין מְסַבִּין • הַלֵּילָה הַזֶּה בָּלָנוּ
מְסַבִּין :

עֲבָדִים הָייְנוּ לַפְּרָעָה בְּמִצְרַיִם : וַיּוֹצֵאֵנוּ יי
אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזִרְזוּעַ נְטוּיָה • וְאֵלּוּ
לֹא הוֹצִיאָה הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבֹתֵינוּ
מִמִּצְרַיִם הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֲבָדִים
הָייְנוּ לַפְּרָעָה בְּמִצְרַיִם • וְאָפִילוּ בָּלָנוּ חֲכָמִים •
בָּלָנוּ נְבוֹנִים • בָּלָנוּ זְקֵנִים : בָּלָנוּ יוֹדְעִים אֶת
הַתּוֹרָה • מַצּוֹה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם
וְכָל הַמַּרְבָּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה
מִשְׁבַּח :

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וּרְבִי יְהוֹשֻׁעַ וּרְבִי אֶלְעָזָר
בֶּן עֲזַרְיָה וּרְבִי עֲקִיבָא וּרְבִי טַרְפוֹן שֶׁהָיוּ מְסַבִּין
בְּבִנְי בֶּרֶק : וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אֶתּוֹ

that on all the other nights we should eat and drink either in a sitting or a leaning position, while in this night we all of us lean ?¹

Place the dish on the table and continue :—

Because we were slaves unto Pharaoh in Egypt, and the Eternal, our God, brought us forth thence, with a mighty hand and an outstretched arm. And if the Most Holy, blessed be He, had not *thus* brought forth our ancestors from Egypt, we, and our children, and our children's children, would have still continued enslaved by Pharaoh² in Egypt. Therefore, even if we were all of us sages, all of us men of understanding, all of us elders, all of us learned in the law, it would still be imperative upon us to narrate the departure from Egypt; and whoever dilates on the narrative of the departure from Egypt, is accounted praiseworthy.

Even as was done by Rabbi Eliezar, Rabbi Joshua, Rabbi Elazar ben Azariah, Rabbi Akievah, and Rabbi Tarphon, who, being entertained by the inhabitants of Berak, were narrating the departure of Egypt all that night, until their disciples came and said unto them:

¹ In testimony of our present independence as compared with the state of our fathers in Egypt.

² The common title of all Egyptian kings.

הגדה של פסח

הלילה • עד שבאו תלמידיהם ואמרו להם רבותינו
הגיע זמן קריאת שמע של שחרית :

אמר רבי אלעזר בן עזריה • הרי אני כבן שבעים
שנה • ולא זכיתי שתאמר יציאת מצרים בלילות •
עד שדרשה בן זומא שנאמר למען תזכור את-
יום צאתך מארץ מצרים כל ימי חייך • ימי
חייך הימים • כל ימי חייך הלילות : וחכמים
אומרים ימי חייך העולם הזה • כל ימי חייך
להביא לימות המשיח :

ברוך המקום ברוך הוא • ברוך שנתן תורה
לעמו ישראל ברוך הוא : בנגד ארבעה בנים
דברה תורה אחר חכם • ואחר רשע • ואחר
תם • ואחר שאינו יודע לשאול :

חכם מה הוא אומר מה העדות והחקים
והמשפטים אשר צוה יי אלהינו אתכם : ואף
אתה אמר-לו בהלכות הפסח אין מבטירין אחר
הפסח אפיקומן :

“Masters, the time hath arrived to read the Morning Shemang.”¹

Rabbi Elazar, the son of Azariah, said, Verily I am a man of nearly seventy years of age: yet was I not able to prove that the narration of the departure from Egypt should be at night, until the son of Zoma expounded it *from the passage* where it is said, “That thou mayest remember the day of thy going forth from Egypt the whole of the days of thy life.”² “The days of thy life, *said he*, “refer to the days alone, but THE WHOLE OF the days of thy life,” include the nights also. The sages, however, explain this text thus: “The days of thy life, refer to this world *only*, but the whole of the days of thy life, include even the time of Messiah.”²

Blessed be *God*, the Omnipresent. Blessed be He who hath given the law to his people Israel. Blessed be He, whose law speaketh of the four different characters of children, *whom we are to instruct on this occasion*, the wise, the wicked, the simple, and the one who hath not capacity to inquire.

What says the wise son? He asks: “What are the testimonies, the statutes, and the judgments which the Eternal, our God, hath commanded you?”³ Then thou shalt surely indoctrinate him in the laws of the passover, *duly teaching him* that after the paschal offering no dessert must be added.⁴

¹ Portions of the Law (Deut. vi. 4—10, &c.,) which must be read twice daily, as part of our worship.

² Deut. xvi. 3.

³ Ibid. vi. 20.

⁴ Even as the Paschal lamb was the last thing eaten on the night of the Passover, so we now eat a piece of the middle cake “*as aficomén*,” after which nothing more may be eaten.

הגדה של פסח

י

רָשָׁע מִה הוּא אוֹמֵר מָה הָעֲבוּדָה הַזֹּאת לָכֶם :
 לָכֶם וְלֹא לוֹ : וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכָּלֵל
 כְּפָר בְּעֶקֶר • וְאִף אֶתֶּה הִקְהֶה אֶת שְׁנָיו וַאֲמַר לוֹ
 בְּעֶבֶר זֶה עָשָׂה יְיָ לִי בִצְאתִי מִמִּצְרַיִם : לִי וְלֹא
 לוֹ • אֱלֹהֵי הָיָה שָׁם • לֹא הָיָה נִגָּאֵר :

תָּם מִה הוּא אוֹמֵר מָה זֹאת וַאֲמַרְתָּ אֵלָיו בְּחֹזֶק
 יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים :
 וְשִׁאיֵנו יוֹדֵעַ לִשְׂאוֹל אֶת פֶּתַח לוֹ • שֶׁנֶּאֱמַר
 וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעֶבֶר זֶה עָשָׂה
 יְיָ לִי בִצְאתִי מִמִּצְרַיִם :

יְכוֹל מֵרֹאשׁ חֹדֶשׁ • תִּלְמוּד לֹמֵר בַּיּוֹם הַהוּא •
 אִי בַּיּוֹם הַהוּא יְכוֹל מְבַעֵד יוֹם • תִּלְמוּד לֹמֵר
 בְּעֶבֶר זֶה • בְּעֶבֶר זֶה לֹא אֶמְרָתִי • אֲלֵא בְּשַׁעַה
 שִׁישׁ מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ :

מִתְחַלֶּה עוֹבְדֵי עֲבוּדָה זָרָה הָיוּ אֲבוֹתֵינוּ וְעַכְשָׁיו
 קָרְבָנוּ הַמְּקוֹם לְעֲבוּדָתוֹ שֶׁנֶּאֱמַר וַיֹּאמֶר יְהוֹשֻׁעַ
 אֶל-כָּל-הָעָם • כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר
 הִנָּהוּ יֵשְׁבוּ אֲבוֹתֵיכֶם מַעוֹלָם • תָּרַח אָבִי אֲבָרָהָם
 וְאָבִי נָחוֹר • וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים :

וַאֲנִי אֶת-אֲבִיכֶם אֶת-אֲבָרָהָם מֵעַבֵּר הִנָּהוּ • וְאוֹלָךְ
 אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן וְאַרְבֶּה אֶת-זֶרְעוֹ וְאֶתָּן לוֹ

What says the wicked son? He asks: "What mean you by this service?"¹ He says you expressly to except himself; and since he thus excludes himself from the collective body of the nation, he denies a principle of faith. Therefore must thou retort upon him² by saying: "This is done, because of what the Eternal did for ME when I came forth from Egypt;"³ for ME, and not FOR HIM: since had he been there, he would not *have deserved* to be redeemed.

What says the simple son? *He only asks*: "What is this?"⁴ But thou must tell him, "With might of hand did the Eternal bring us forth from Egypt, from the house of bondage."

And with him who hath not capacity to inquire, thou must open the discourse, as it is said:⁵ "And thou shalt relate to thy son on that day, this is done because of what the Eternal did for me when I went forth from Egypt."

Can this explanation be given from the commencement of the month (Nissan)? *Nay*; scripture expressly states "on that day."⁶ If on that day, is it permissible to give it in the day-time? *Nay*; for the text further says "the reason of this." The expression: THE REASON OF THIS, can only be used at THE time when the unleavened bread and bitter herbs are set before thee.⁷

Originally our ancestors were worshippers of idolatry: but now the Omnipresent *God* hath brought us near to his worship, as it is said.⁸ And Joshua said unto all the people, thus saith the Eternal, the God of Israel: "On the other side of the river dwelt of old your ancestor Terah, the father of Abraham and the father of Nahor, and they worshipped other gods."

And I took your father Abraham from the other side of the river, and I made him go throughout all the land of

¹ Ex. xii. 26.

² Heb. Set his teeth on edge.

³ Ex. xiii. 8.

⁴ Ex. v. 14.

⁵ Ex. v. 8.

• The 14th day on which the Paschal lamb was slaughtered.

⁷ IN THE EVENING.

⁸ Joshua xxiv. 2—4.

אֶת-יִצְחָק • וְאֶת־נֶפֶשׁ אֶת יַעֲקֹב וְאֶת עֵשָׂו •
וְאֶת־נֶפֶשׁ אֶת הָרַר שְׂעִיר לְרִשָּׁתוֹ • וְיַעֲקֹב
וּבְנָיו יָרְדוּ מִצְרָיִם :

בָּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל • בָּרוּךְ הוּא
שֶׁהִקְדֹּשׁ בָּרוּךְ הוּא חָשַׁב אֶת-הַקֵּץ • לַעֲשׂוֹת כְּמָה
שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים •
שֶׁנֶּאֱמַר וַיֹּאמֶר לְאַבְרָם יָדַע תֵּדַע כִּי גֵר יִהְיֶה
וְרָעָד בָּאָרֶץ לֹא לָהֶם וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע
מֵאוֹת שָׁנָה : וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ בְּנֵי
אֲנָכִי וְאַחֲרֵי-כֵן יֵצְאוּ בְּרִכּוּשׁ גָּדוֹל :

Lift up the cup of wine and say--

וְהִיא שְׁעֶמְדָּה לְאַבֹּתֵינוּ וְלָנוּ • שֶׁלֹּא אַחֵר בְּלִבֵּד
עָמַד עָלֵינוּ לְבִלּוֹתֵינוּ • אֲלֵא שֶׁבְּכָל דּוֹר וָדוֹר
עוֹמְדִים עָלֵינוּ לְבִלּוֹתֵינוּ • וְהִקְדֹּשׁ בָּרוּךְ הוּא
מִצִּילֵנוּ מִיָּדָם :

Put down the cup.

צֵא וּלְמַד : מֶה בִּקְשׁ לָבֵן הָאֶרֶמִי לַעֲשׂוֹת
לְיַעֲקֹב אָבִינוּ • שֶׁפָּרְעָה לֹא גִזַּר אֲלָא עַל הַזְּכָרִים

Canaan, and I multiplied his seed : and I gave him Isaac ; and I gave unto Isaac, Esau and Jacob ; and I gave Esau Mount Seir to inherit, but Jacob and his children went down to Egypt.

Blessed is He who observeth his promise unto Israel. Blessed is He who even computed *beforehand*, the end of the captivity, in order, *faithfully* to perform what he promised our father Abraham between the parts ; as it is said :¹ “ God said unto Abraham, Know of a surety that thy posterity shall be a stranger in a land not theirs, and shall serve them : and they shall afflict them four hundred years ; and that nation also whom they shall serve, I will judge : they shall afterwards go forth with great substance.”

Lift up the cup of wine and say—

And it is that *promise* which has sustained our fathers and ourselves ; for not one only has risen up against us, but in every generation some have arisen against us to exterminate us, but the Holy One, blessed be he, always delivers us from their hands.

Put down the cup.

Go forth and learn what Laban, the Syrian, purposed to do to Jacob, our father ; Pharaoh put forth his decree against the males only, while Laban designed to extirpate

¹ Gen. xv. 13, 14.

יב הגדה של פסח

וּלְבָן בִּקֵּשׁ לַעֲקוֹר אֶת הַכֹּל • שֶׁנֶּאֱמַר אֲרָמִי אֲבִיר
אָבִי וַיֵּרֶד מִצְרָיִמָּה וַיֵּגֶר שָׁם בְּמַתִּי מָעֵט וַיְהִי שָׁם
לִגְוִי גָדוֹל עָצוּם וְרַב :

וַיֵּרֶד מִצְרָיִמָּה • אָנוּם עַל פִּי הַדְּבוּר : וַיֵּגֶר שָׁם •
מִלֵּמַר שְׁלֹא יֵרֶד יַעֲקֹב אֲבִינוּ לְהַשְׁתַּמֵּק בְּמִצְרַיִם
אֲלֹא לְגוֹר שָׁם • שֶׁנֶּאֱמַר וַיֹּאמְרוּ אֶל-פַּרְעֹה לְגוֹר
בְּאֶרֶץ בְּאֵנוּ כִּי-אֵין מִרְעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ כִּי-
כָבֵד הָרַעַב בְּאֶרֶץ כְּנָעַן וְעַתָּה יֵשְׁבוּ-נָא עֲבָדֶיךָ
בְּאֶרֶץ גִּשְׁן :

בְּמַתִּי מָעֵט • כָּמָה שֶׁנֶּאֱמַר בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ
אַבְתִּיךָ מִצְרָיִמָּה וְעַתָּה שְׂמֹךְ יי אֱלֹהֶיךָ כְּכֹכְבֵי
הַשָּׁמַיִם לְרַב :

וַיְהִי שָׁם לִגְוִי • מִלֵּמַד שֶׁהָיוּ יִשְׂרָאֵל מִצְיָנִים
שָׁם : גָּדוֹל וְעָצוּם • כָּמָה שֶׁנֶּאֱמַר וּבְנֵי יִשְׂרָאֵל
כָּרוּ וַיִּשְׁרְצוּ וַיִּרְבוּ וַיַּעֲצֻמוּ בְּמֵאֵד מְאֹד וַתִּמְלֵא
הָאֶרֶץ אֹתָם :

וְרַב : כָּמָה שֶׁנֶּאֱמַר רַבְּבָה כְּצֶמַח הַשָּׁדָה נִתְתִּיךָ

the whole *nation*, as it is said :¹ A Syrian [Laban] had nearly caused my ancestor [Jacob] to perish, and he went down unto Egypt and sojourned there with but few persons, and he there became a nation, great, mighty, and numerous.

“AND HE WENT DOWN INTO EGYPT,” constrained by the word of God ;² “AND HE SOJOURNED THERE.” This teaches that he went not down to settle but to sojourn ; as it is said,³ “ And they said unto Pharaoh, we have come to sojourn in the land, for there is no pasturage for the flocks which thy servants *have*, because the famine is sore in the land of Canaan ; now, therefore, we pray thee, let thy servants dwell in the land of Goshen.”

“ WITH BUT FEW PERSONS ;” as it is said,⁴ “ With three score and ten persons thy fathers went down to Egypt ; and now the Eternal, thy God, hath made thee as the stars of heaven, for multitude.”

“ AND HE THERE BECAME A NATION.” This teaches that Israel was thus noted, even there *in Egypt*. “ GREAT and MIGHTY ;” as it is said,⁵ “ And the children of Israel were prolific, and increased abundantly, multiplied, and became exceedingly mighty, and the land was filled with them.”

“ AND NUMEROUS ;” as it is said,⁶ “ I have made thee into a myriad as the growth of the field, and thou hast

¹ Deut. xxvi. 5.

⁴ Deut. x. 22.

² Gen. xlv. 3.

⁵ Exod. i. 7.

³ Ibid. xlvii. 4.

⁶ Ezek. xvi. 7.

הגדה של פסח

א

וְהִרְבִּי וְהִתְגַּדְּלִי וְתִבְוֹאִי בְּעַרְי עַדִּים שָׂרִים נָלְנוּ
וְשִׁעְרְךָ צִמָּה וְאֶת עַרְם וְעָרֶיהָ :
וַיִּרְעוּ אֶתְנוּ הַמִּצְרִיִּים וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָרָה
קָשָׁה :

וַיִּרְעוּ אֶתְנוּ הַמִּצְרִיִּים • כָּמָה שֶׁנֶּאֱמַר הִבֵּה
נִתְחַכְמָה לוֹ פֶּן-יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה
וְנוֹסֵף גַּם-הוּא עַל שְׂנְאֵינוּ וְנִלְחַם בָּנוּ וְעָלָה מִן-
הָאָרֶץ :

וַיַּעֲנוּנוּ • כָּמָה שֶׁנֶּאֱמַר • וַיִּשְׁמְעוּ עָלָיו שָׂרֵי מִסִּים
לְמַעַן עַנּוּתוֹ בְּסִבְלָתָם וַיִּבְּן עָרֵי מִסְכָּנוֹת לַפָּרֹעֶה
אֶת-פֶּתַח וְאֶת-רֹעֵמָכֶם : וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה
קָשָׁה • כָּמָה שֶׁנֶּאֱמַר וַיַּעֲבִידוּ מִצְרַיִם אֶת-בְּנֵי
יִשְׂרָאֵל בְּכָרֶךְ :

וַיַּצְעַק אֱלֹ-יִי אֱלֹהֵי אֲבֹתֵינוּ וַיִּשְׁמַע יי אֶת-קִלְנוּ
וַיֵּדָא אֶה-עֲנִינוּ וְאֶת-עַמְלָנוּ וְאֶת-לַחֲצָנוּ :
וַיַּצְעַק אֱלֹ-יִי אֱלֹהֵי אֲבֹתֵינוּ • כָּמָה שֶׁנֶּאֱמַר וַיְהִי
בְּיָמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֹּאנְחוּ בְנֵי-
יִשְׂרָאֵל מִן-הָעֲבָדָה וַיִּזְעֻקוּ • וַתַּעַל שׁוֹעַתָם אֶל-
הָאֱלֹהִים מִן-הָעֲבָדָה :

וַיִּשְׁמַע יי אֶת-קִלְנוּ • כָּמָה שֶׁנֶּאֱמַר וַיִּשְׁמַע אֱלֹהִים

increased and waxed great, and art possessed of excellent ornaments; thy breast are *now* formed and thine hair is grown, whereas thou wast naked and bare."¹

"AND THE EGYPTIANS ILL-TREATED US, AND AFFLICTED US, AND IMPOSED UPON US HEAVY BONDAGE."²

"THE EGYPTIANS ILL TREATED US;" as it is said,³ "Come, let us deal wisely with them, lest they should multiply, and it come to pass, that when a war should occur, they also be added to our enemies, and fight against us and go up from the land."

"AND AFFLICTED US;" as it is said,⁴ "And they set taskmasters over them, in order to afflict them with their burdens: and they built stone cities for Pharaoh, Pithom and Raamses." "AND THEY IMPOSED UPON US HEAVY BONDAGE;" as it is said,⁵ "And the Egyptians made the children of Israel serve with rigor."

"AND WE CRIED UNTO THE ETERNAL, THE GOD OF OUR FATHERS, AND THE ETERNAL HEARD OUR VOICE, AND SAW OUR AFFLICTION AND OUR SORROW, AND OUR OPPRESSION."⁶

"AND WE CRIED UNTO THE ETERNAL, THE GOD OF OUR FATHERS;" as it is said,⁷ "It came to pass, after many days, that the king of Egypt died, and the children of Israel sighed on account of the bondage, and they cried, and their plaint went up to God, on account of the bondage."

"AND THE ETERNAL HEARD OUR VOICE;" as it is said,⁸

¹ Ezek. xvi. 7.

² Deut. xxvi. 6.

³ Exod. i. 10.

⁴ Exod. i. 11.

⁵ Exod. i. 13.

⁶ Deut. xxvi. 7.

⁷ Exod. ii. 23.

⁸ Exod. ii. 23.

אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם
אֶת־יִצְחָק וְאֶת־יַעֲקֹב :

וַיֵּרָא אֶת־עֲנִינוֹ • זֶה פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ : כָּמָה
שֶׁנֶּאֱמַר וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל • וַיַּדַּע אֱלֹהִים :
וְאֶת־עַמְלָנו • אֵלֹהֵי הַבָּנִים • כָּמָה שֶׁנֶּאֱמַר כָּל־הַבֶּן
הַיְלֹד הַיֹּאכָרָה תִּשְׁלִיכֶהוּ וְכָל־הַבֵּת תִּתְחַיֵּן :
וְאֶת־לֶחֶצְנוֹ • זֶה הִדְחָק • כָּמָה שֶׁנֶּאֱמַר וְגַם רָאִיתִי
אֶת־הַלַּחֲץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אוֹתָם :

וַיִּזְצִיאֵנוּ יי מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֹרֶעַ נְטוּיָה
וּבְמִרְא גָדוֹל וּבְאִתּוֹת וּבְמוֹפְתִים :

וַיִּזְצִיאֵנוּ יי מִמִּצְרַיִם • לֹא עַל יְדֵי מַלְאָךְ • וְלֹא
עַל יְדֵי שָׂרָף • וְלֹא עַל יְדֵי שְׁלִיחַ • אֱלֹהֵי הַקְּדוֹשׁ
בְּרוּךְ הוּא בְּכַבּוֹדוֹ וּבְעֶצְמוֹ • שֶׁנֶּאֱמַר וַעֲבַרְתִּי בָּאָרֶץ
מִצְרַיִם בְּלִילָה הַזֶּה וְהַבֵּתִי כָל־בְּכוֹר בָּאָרֶץ מִצְרַיִם
מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה
שְׁפָטִים אֲנִי יי :

וַעֲבַרְתִּי בָּאָרֶץ מִצְרַיִם • אֲנִי רֹא מַלְאָךְ : וְהַבֵּתִי
כָּל בְּכוֹר • אֲנִי וְלֹא שָׂרָף • וּבְכָל אֱלֹהֵי מִצְרַיִם
אֲעַשֶׂה שְׁפָטִים • אֲנִי וְלֹא הַשְּׁלִיחַ • אֲנִי יי • אֲנִי
הוּא וְלֹא אֲחֵר •

"God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."¹

"AND HE SAW OUR AFFLICTION;" this refers to the prevention of connubial associations; as it is said,² "And God saw the children of Israel and God had knowledge of their affliction."

"AND OUR SORROW;" this refers to the destruction of the male children; as it said,³ "Every son that is born you shall cast into the river, and every daughter ye shall save alive."

"AND OUR OPPRESSION;" this refers to the severity employed; as it is said,⁴ "And I have also seen the oppression wherewith the Egyptians oppress them."

"AND THE ETERNAL BROUGHT US FORTH FROM EGYPT WITH A STRONG HAND AND WITH AN OUTSTRETCHED ARM, WITH GREAT TERROR, AND WITH SIGNS AND WITH WONDERS."⁵

"AND THE ETERNAL BROUGHT US FORTH FROM EGYPT;" not by the agency of an angel, not by the agency of a seraph, nor by the agency of a messenger; but the Most Holy, blessed be He, in His own majesty, and in His proper person; as it is said,⁶ "I will pass through the land of Egypt on this night, and I will smite every first-born in the land of Egypt from man unto beast: and on all the gods of Egypt I will execute judgment. I, the Eternal."

"I WILL PASS THROUGH THE LAND OF EGYPT." I MYSELF and not an angel; "AND I WILL SMITE EVERY FIRST-BORN," I MYSELF and not a seraph; and "ON ALL THE GODS OF EGYPT I WILL EXECUTE JUDGMENT;" I MYSELF and not a messenger: "I THE ETERNAL," I it shall be, and none other.

¹ Exod. ii. 24.

² Ibid. ii. 25.

³ Ibid. i. 22.

⁴ Ibid. iii. 9.

⁵ Deut. xxvi. 8.

⁶ Exod. xii. 12.

בְּיַד חֲזָקָה זֶה הַדֶּבֶר • כָּמָה שֶׁנֶּאֱמַר הִנֵּה יְדֵי
הַיָּדָה בְּמִקְנֶה אֲשֶׁר בַּשָּׂדֶה בַּפּוֹסִים בַּחֲמִירִים בַּגְּמָלִים
בַּבֶּקֶר וּבַצֹּאן דֶּבֶר כָּבֵד מְאֹד :

וּבְזֹרַע נְטוּיָה • זֶה הַחֶרֶב • כָּמָה שֶׁנֶּאֱמַר וַחֲרָבוֹ
שְׁלוּפָה בְּיָדוֹ • נְטוּיָה עַל יְרוּשָׁלַם :

וּבְמָרָא גָדֹל • זֶה גְלוֹי שְׂכִינָה • כָּמָה שֶׁנֶּאֱמַר
אוֹ הַנֶּפֶשׁ אֱלֹהִים לְבוֹא לְקַחַת לוֹ גּוֹי מְקַרֵּב גּוֹי
בְּמִסֹּת בָּאתָ וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה
וּבְזֹרַע נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כָּל אֲשֶׁר-עָשָׂה
לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ :

וּבָאֲתוֹת • זֶה הַמַּטָּה • כָּמָה שֶׁנֶּאֱמַר וְאֶת-הַמַּטָּה
הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה בּוֹ אֶת-הָאֲתוֹת :

וּבְמוֹפְתִים • זֶה הַדָּם • כָּמָה שֶׁנֶּאֱמַר וְנָתַתִּי מוֹפְתִים
בַּשָּׁמַיִם וּבָאָרֶץ • דָּם • וְאִשׁ • וְתַמְרוֹת עֵשֶׂן :

דֶּבֶר אַחֵר • בְּיַד חֲזָקָה שְׁתִּים • וּבְזֹרַע נְטוּיָה
שְׁתִּים • וּבְמָרָא גָדֹל שְׁתִּים • וּבָאֲתוֹת שְׁתִּים •
וּבְמוֹפְתִים שְׁתִּים :

אֵלּוּ עֲשֶׂה מִכּוֹת שֶׁהֵבִיא הַקֹּדֶשׁ בְּרוּךְ הוּא עַל
הַמִּצְוִיִּים בְּמִצְרַיִם : וְאֵלּוּ הֵן •

דָּם • צִפְרִידַע • בָּנִים • עָרוֹב • דֶּבֶר • שְׁחִין •
בָּרָד • אֲרֶבָה • הַשֶּׁף • מַכַּת בְּכוֹרוֹת :

“WITH A STRONG HAND;” this refers to the pestilence, as it is said,¹ “Behold THE HAND of the Eternal is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; *there shall be* a very grievous pestilence.”

“AND WITH AN OUTSTRETCHED ARM;” this refers to the sword,² even as it is said,³ “And a drawn sword is in his hand, stretched out over Jerusalem.”

“AND WITH GREAT TERROR;” this refers to the visible manifestation of the Divine presence, as it is said,⁴ “Or hath God tried to go and take him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a strong hand, and by an outstretched arm, and by GREAT TERROR, according to all that the Eternal your God did for you in Egypt before your own eyes.”

“AND WITH SIGNS;” this refers to the rod *with which the miracles were wrought*; as it is said,⁵ “And thou shalt take this rod in thine hand, wherewith thou shalt perform the signs.”

“AND WITH WONDERS;” this refers to the plague of blood, as it is said,⁶ “And I will show wonders in the heavens, and in the earth, BLOOD and fire and pillars of smoke.”

Another explanation *of the text* is as follows, “WITH A STRONG HAND,” denotes TWO *plagues*, “AND WITH AN OUTSTRETCHED ARM,” denotes TWO *more*, “AND WITH GREAT TERROR,” TWO *more*, “AND WITH SIGNS,” TWO *more*, “AND WITH WONDERS,” TWO *more*.

These are the ten plagues which the Most Holy, blessed be He, brought upon the Egyptians in Egypt, viz.—

BLOOD, FROGS, LICE, A MIXTURE OF NOXIOUS VERMIN, PESTILENCE, BLAINS, HAIL, LOCUST, DARKNESS, *and the SLAYING OF THE FIRST-BORN.*

¹ Exod. ix. 3.

² The sword of destruction wherewith the Lord smote the first-born of Egypt.

³ Chron. xxi. 16.

⁴ Deut. iv. 34.

⁵ Exod. iv. 17.

⁶ Joel ii. 30.

רבי יהודה היה נותן בהם סימנים :

רצ"ך עד"ש בא"ב :

רבי יוסי הגלילי אומר • מנין אתה אומר ששלקו
המצריים במצרים עשר מכות • ועל-הים לקו
חמשים מכות • במצרים מה הוא אומר ויאמרו
החרטמים אל-פרעה אצבע אלהים הוא : ועל
הים מה הוא אומר וירא ישראל את-היד הגדלה
אשר עשה יי במצרים וייראו העם את-יי ויאמינו
ביי ובמשה עבדו :

כמה לקו באצבע • עשר מכות • אמור מעתה
במצרים לקו עשר מכות • ועל הים לקו חמשים
מכות :

רבי אליעזר אומר • מנין שכל מכה ומכה שהביא
הקדוש ברוך הוא על המצריים במצרים היתה
של ארבע מכות • שנאמר ישלח-בם חרון אפו
עברה וזעם וצרה משלחת מלאכי רעים : עברה
אחת • וזעם שתיים • וצרה שלש • משלחת מלאכי
רעים ארבע • אמור מעתה במצרים לקו ארבעים
מכות • ועל הים לקו מאתיים מכות :

רבי עקיבא אומר • מנין שכל מכה ומכה שהביא
הקדוש ברוך הוא על המצריים במצרים היתה

Rabbi Yehudah arranged them into mnemonic forms : thus, "DETSACH," "ADASH," "BEACHAB."

Rabbi Jose, the Galilean, asks, Whence canst thou deduce that the Egyptians were smitten with ten plagues in Egypt, and that at the *Red* Sea they were smitten with fifty plagues? *He thus replies:* In Egypt it is said,¹ "The magicians said unto Pharaoh this is the FINGER of God;" and at the *Red* Sea, it is said,² "The people saw the mighty HAND wherewith the Eternal had wrought against Egypt, and the people feared the Eternal, and believed in the Eternal, and in his servant Moses.

If then they were smitten with ten plagues by a FINGER ONLY, from this *last passage*³ it may be deduced, that in Egypt they were smitten with ten plagues, and at the *Red* Sea they were smitten with fifty plagues.

Rabbi Eleazar asks, Whence canst thou deduce that each plague which the Most Holy, blessed be He, brought upon the Egyptians, in Egypt, consisted of four *several* plagues? From where it is said,⁴ that "He sent forth against them the fierceness of his anger, wrath, indignation and trouble, a band of evil angels." WRATH is one, INDIGNATION two, TROUBLE three, A BAND OF EVIL ANGELS four: hence it may be deduced that in Egypt they were smitten with fifty plagues, and at the *Red* Sea they were smitten with two hundred plagues.

Rabbi Akeevah says, Whence *canst thou deduce* that each plague which the Most Holy, blessed be He, brought upon the Egyptians in Egypt consisted of FIVE plagues?

¹ Exod. viii. 19.

² Ibid. xiv. 31.

- Inasmuch as there are FINGERS on a HAND. ⁴ Ps. lxxviii. 49.

שֶׁל חֲמִשׁ מִבּוֹת • שְׁנֵי־אֶמֶר יִשְׁלַח בָּם חֲרוֹן אַפּוֹ
עֲבָרָה וְנֹעַם וְצָרָה מִשְׁלַחַת מְלֹאכֵי רָעִים • חֲרוֹן
אִפּוֹ אַחֶרֶת • עֲבָרָה שְׁתֵּים • וְנֹעַם שְׁלֹשׁ • וְצָרָה
אַרְבַּע • מִשְׁלַחַת מְלֹאכֵי רָעִים חֲמִשׁ • אָמור מַעֲתָה
בְּמִצְרַיִם לָקוּ חַמְשֵׁים מִבּוֹת • וְעַל הַיָּם לָקוּ חַמְשֵׁים
וּמֵאֲתַיִם מִבּוֹת :

בְּמָה מַעֲלֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ :
אֱלֹהֵי הוֹצִיאֵנוּ מִמִּצְרַיִם

וְלֹא עָשָׂה בָּהֶם שְׁפָטִים •
אֱלֹהֵי עָשָׂה בָּהֶם שְׁפָטִים •

וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם •
אֱלֹהֵי עָשָׂה בְּאֱלֹהֵיהֶם •

וְלֹא הִרְג בְּכוֹרֵיהֶם •
אֱלֹהֵי הִרְג בְּכוֹרֵיהֶם •

וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם •
אֱלֹהֵי נָתַן לָנוּ אֶת מְמוֹנָם •

וְלֹא קָרַע לָנוּ אֶת הַיָּם •
אֱלֹהֵי קָרַע לָנוּ אֶת הַיָּם •

וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בְּהִרְבָּה •
אֱלֹהֵי הִעֲבִירָנוּ בְּתוֹכוֹ בְּהִרְבָּה •

וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ •
דִּינֵנוּ :

From where it is said,¹ "He sent forth against them the fierceness of his anger, wrath, indignation and trouble, a band of evil angels." THE FIERCENESS OF HIS ANGER is one, WRATH is two, INDIGNATION is three, TROUBLES four, A BAND OF EVIL ANGELS is five. Hence it may be deduced that in Egypt they were smitten with fifty plagues, and at the *Red Sea* they were smitten with two hundred and fifty plagues.

How many degrees of beneficence has the Omnipresent performed towards us!

If he had brought us forth from Egypt, and had not executed judgments upon the Egyptians, It would have sufficed us.

If he had executed judgments upon them, and had not also executed judgments upon their gods, It would have sufficed us.

If he had executed judgments upon their gods, and had not slain their first-born, It would have sufficed us.

If he had slain their first-born, and had not given us their wealth, It would have sufficed us.

If he had given us their wealth, and had not have divided the sea, It would have sufficed us.

If he had divided the sea for us, and had not made us pass through its midst on dry land, It would have sufficed us.

If he had made us pass through its midst on dry land, and had not sunk our adversaries in it, It would have sufficed us.

¹ Ps. lxxviii. 49.

הגדה של פסח

יח

אלו שֶׁקַע צָרֵינוּ בְּתוֹכוֹ •

וְלֹא סַפַּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה דִּינֵנו :

אלו סַפַּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה :

וְלֹא הֶאֱכִילָנוּ אֶת-הַמֶּן דִּינֵנו :

אלו הֶאֱכִילָנוּ אֶת-הַמֶּן •

וְלֹא נָתַן לָנוּ אֶת הַשִּׁבְתַּת דִּינֵנו :

אלו נָתַן לָנוּ אֶת הַשִּׁבְתַּת •

וְלֹא קָרַבְנוּ לִפְנֵי הָרַ סִינִי דִּינֵנו :

אלו קָרַבְנוּ לִפְנֵי הָרַ סִינִי •

וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה דִּינֵנו :

אלו נָתַן לָנוּ אֶת הַתּוֹרָה •

וְלֹא הִבְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל דִּינֵנו :

אלו הִבְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל •

וְלֹא בָנָה לָנוּ אֶת בֵּית הַבְּחִירָה דִּינֵנו :

עַל אַחֲרֵי כֵּן בָּמָּה וּבָמָּה טוֹבָה כְּפוּלָה וּמִכְבָּלָת
לְמָקוֹם עָלֵינוּ • שְׁהוֹצִיאָנוּ מִמִּצְרַיִם • וַעֲשֵׂה בָהֶם
עֲשָׂמַיִם • וַעֲשֵׂה בְּאַלְהֵיהֶם • וְהָרַג בְּכוֹרֵיהֶם • וְנָתַן
לָנוּ אֶת מַמּוֹנָם • וְקָרַע לָנוּ אֶת הַיָּם • וְהַעֲבִירָנוּ
בְּתוֹכוֹ בַּהֲרָבָה • וְשָׁקַע צָרֵינוּ בְּתוֹכוֹ • וְסַפַּק צָרְכֵנוּ
בַּמִּדְבָּר אַרְבָּעִים שָׁנָה • וְהֶאֱכִילָנוּ אֶת הַמֶּן • וְנָתַן
לָנוּ אֶת הַשִּׁבְתַּת • וְקָרַבְנוּ לִפְנֵי הָרַ סִינִי • וְנָתַן לָנוּ

If he had sunk our adversaries in it, and had not supplied our necessities in the wilderness during forty years, It would have sufficed us.

If he had not supplied our necessities in the wilderness during forty years, and had not fed us with manna, It would have sufficed us.

If he had fed us with manna, and had not given us the Sabbath, It would have sufficed us.

If he had given us the Sabbath, but had not brought us near to Mount Sinai, It would have sufficed us.

If he had brought us near Mount Sinai, but had not given us the Law, It would have sufficed us.

If he had given us the Law, and had not led us into the land of Israel, It would have sufficed us.

If he had led us into the land of Israel, and had not built the temple of his choice, It would have sufficed us.

Thus how numerous, and how oft repeated are the bounties which the Omnipresent hath bestowed upon us! He brought us forth from Egypt—executed judgment upon *the Egyptians*—executed judgment also upon their gods: slew their first-born, gave us their wealth, divided the sea for us, made us pass through its midst on dry land, sank our adversaries in it; supplied our necessities in the wilderness during forty years, fed us with manna, gave us the Sabbath, brought us near to Mount Sinai, gave us the

הגדה של פסח

את התורה • והכניסנו לארץ ישראל • ובנה לנו
את בית הבחירה • לכפר על כל עונותינו :
רבן גמליאל היה אומר • כל שלא אמר שלשה
דברים אלו בפסח לא יצא ידי חובתו • ואלו
הן • פסח מצה ומרור :

פסח שהיו אבותינו אוכלים בזמן שבית המקדש
קיים • על שום מה • על שום שפסח הקדוש ברוך
הוא על בתי אבותינו במצרים • שנאמר ואמרתם
זבח פסח הוא ליי אשר פסח על-בתי בני-ישראל
במצרים בנגפו את-מצרים ואת בתינו הציל ויקד
העם וישתחוו :

Take hold of the cakes in the dish and exhibit them to the assembly.

מצה זו שאנו אוכלין על-שום מה • על שום
שלא הספיק בצקם של אבותינו להחמין עד
שנגלה עליהם מלך מלכי המלכים הקדוש ברוך
הוא וגאלם • שנאמר ויאפו את-הבצק אשר הוציאו
ממצרים ענת מצות פי לא חמין פי-גרשו ממצרים
ולא יכלו להתמהמה וגם צדה לא עשו להם :

Law, and built for us the temple of his choice to atone for our iniquities.

Rabban Gamliel said, whoever does not make especial mention of these three things on the Passover, does not acquit himself of his duty, namely, the SACRIFICE OF THE PASSOVER, THE UNLEAVENED BREAD, and THE BITTER HERBS.

THE SACRIFICE OF THE PASSOVER, which our ancestors ate during the existence of the Temple,—for what reason was it eaten? Because the Omnipresent passed over the houses of our fathers in Egypt, as it is said,¹ “Ye shall say, it is the sacrifice of the Passover unto the Eternal, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses; and the people bowed themselves and worshipped.”

Take hold of the cakes in the dish and exhibit them to the assembly.

THIS UNLEAVENED BREAD which we now eat,—what does it import? *It is eaten* because the dough of our ancestors had not time to become leavened ere the supreme King of kings, the Most Holy, blessed be He, revealed Himself to them, and redeemed them; as it is said,² “They baked unleavened cakes of the dough which they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they made any provision for themselves.

¹ Exod. xii. 27.

² Ibid. 39.

Take the bitter herb (lettuce or horseradish) and exhibit it to the company.

מְרוֹר זֶה שְׁאָנוּ אוֹכְלִין עַל-שׁוּם מָה • עַל-שׁוּם
שְׁמָרְרוּ הַמִּצְרִיִּים אֶת חַיֵּי אֲבוֹתֵינוּ בַּמִּצְרִים •
שְׁנֵאמַר • וַיִּמָּרְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בַּחֹמֶר
וּבִלְבָּנִים וּבְכָל עֲבֹדָה בַּשָּׂדֶה אֶת כָּל-עֲבֹדָתָם אֲשֶׁר
עָבְדוּ בָהֶם בַּפָּרֶךְ :

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ בְּאֵלוֹ
הוּא יֵצֵא מִמִּצְרַיִם • שְׁנֵאמַר וַהֲגֵדְתָּ לְבִנְךָ בַּיּוֹם
הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה יי' לִי בְּצֵאתִי מִמִּצְרַיִם :
לֹא אֶת אֲבוֹתֵינוּ בְּלִבֶּד גָּאֹל הַקְדוֹשׁ בְּרוּךְ הוּא •
אֲלֹא אֶת אוֹתָנוּ גָּאֹל עֲמָהֶם שְׁנֵאמַר וְאוֹתָנוּ הוֹצִיא
מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לָתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר
נִשְׁבַּע לְאֲבוֹתֵינוּ :

Lift up the cup of wine and say : —

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר
לְרוֹמֵם לְהַדָּר לְבָרֵךְ לְעֹלָה וּלְקַלֵּם • לְמִי שֶׁעָשָׂה
לְאֲבוֹתֵינוּ וּלְנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה הוֹצִיאָנוּ
מֵעֲבֹדוֹת לְחַרּוֹת • מִיָּגוֹן לְשִׁמְחָה • וּמֵאֵבֶל לְיוֹם
טוֹב • וּמֵאֲפֵלָה לְאוֹר גָּדוֹל • וּמִשְׁעָבוֹד לְגִאֲלָה •
וְנֵאמַר לְקִנּוֹי שִׁירָה חֲדָשָׁה הַלְלוּיָהּ :

Take the bitter herb (lettuce or horseradish) and exhibit it to the company.

This BITTER HERB which we eat,—what does it import? *It is eaten* because the Egyptians embittered the lives of our ancestors in Egypt, as it is said,¹ “They embittered their lives with hard bondage, in mortar and brick, and in all manner of labour in the field. All their labour was imposed upon them with rigor.

In every generation each individual is bound to regard himself as if he had *personally* gone forth from Egypt, as it is said,² “And thou shalt relate to thy son in that day, saying, this is on account of what the Eternal did for me when I came forth from Egypt:” thus, it was not our ancestors only whom the Most Holy, blessed be He, then redeemed, but us also did he redeem with them, as it is said,³ And he brought us forth from thence, in order to bring us in that he might give us the land which he swore unto our ancestors.

Lift up the cup of wine and say:—

Therefore, we are bound to thank, praise, laud, glorify, extol, honour, bless, exalt, and reverence him who performed for our fathers, and for us, all these miracles. He brought us forth from slavery to freedom; from sorrow to joy; from mourning to festivity; and from servitude to redemption. Let us therefore sing a new song in his presence. Hallelujah!

¹ Exod. i. 14.

² Ibid xiii. 8.

³ Deut. vi. 23.

Ps. cxiii. הַלְלוּהָ | הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת-שֵׁם
 יְיָ : יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד-עוֹלָם : מְמוֹרָח-
 שְׁמֹשׁ עַד-מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ : רָם עַל-כָּל-גּוֹיִם |
 יְיָ עַל-הַשָּׁמַיִם כְּבוֹדוֹ : מִי כִי אֱלֹהֵינוּ הַמְגִבִּיהִי
 לַשָּׁבֶת : הַמְשַׁפִּילִי לָרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ : מְקִימִי
 מַעֲפָר דָּל מֵאֲשָׁפוֹת יָרִים אֲבִיוֹן : לְהוֹשִׁיבִי עִם-
 גְּדִיבִים עִם גְּדִיבֵי עַמּוֹ : מוֹשִׁיבִי עֶקְרֶת הַבַּיִת
 אֶם-הַבָּנִים שִׁמְחָה הַלְלוּהָ :

Ps. cxiv. בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם
 לֵעָז : הִיָּתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו :
 הָיָם רָאָה וַיִּנָּם הִירֶדֶן יִסָּב לְאַחֹר : הָהָרִים רָקְדוּ
 כְּאֵילִים גִּבְעוֹת כְּבְנֵי-צֹאן : מִה־לֶּךְ הָיָם כִּי תָנוּס
 הִירֶדֶן תִּסָּב לְאַחֹר : הָהָרִים תִּרְקְדוּ כְּאֵילִים גִּבְעוֹת
 כְּבְנֵי-צֹאן : מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֶה
 יַעֲקֹב : הִחֲפִי הַצּוֹר אֲגַם-מַיִם חֲלָמִישׁ לְמַעֲיָנוֹ-
 מַיִם :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר
 גָּאֲלָנוּ וְגָאֹל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם • וְהַיָּעֲנוּ

Hallelujah! Praise ye the Lord! Praise ye servants of the Eternal! Praise ye the name of the Eternal! May the name of the Eternal be blessed, from now even to all eternity. From where the sun rises unto where it sets, the name of the Eternal is praised. High above all nations is the Eternal, his glory above the heavens. Who is like unto the Eternal our God, who dwelleth on high? Who *yet* condescendeth to regard what is in the heavens, and on earth. He raiseth up the poor from the dust from the dunghill he lifteth up the needy, to seat him with princes, with the princes of his people. He maketh the barren woman dwell in the midst of her household, and become the joyful mother of children. Hallelujah!

When Israel went forth from Egypt, the house of Jacob, from the people of barbarous tongue; Judah became his sanctuary, Israel his dominion. The sea beheld, and fled; Jordan was driven backward. The mountains skipped like rams, the hills like lambkins. What ailed thee, O sea, that thou fledst? Thou, Jordan, that thou wast driven backward? Ye mountains, that ye skipped like rams; ye hills like lambkins? Tremble, O earth! in the presence of the God of Jacob: who turned the rock into a pool of water,—the flinty rock into a fountain of water.

Blessed art thou, O Eternal, our God, king of the universe, who redeemed us and our ancestors from Egypt,

כב הגדה של פסח

הַלֵּילָה הַזֶּה לֶאֱכֹל בּוֹ מַצָּה וּמְרֹר : כֵּן יִי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִגִּיעֲנוּ לְמוֹעֲדִים וְלִרְגָלִים
אַחֲרִים הַבָּאִים לְקִרְאֵתֵנוּ לְשָׁלוֹם שְׂמֵחִים בְּבִנְיָן
עִירָךְ וְשָׂשִׁים בְּעִבְדֶּךָ . וְנֹאכַל שֶׁם מִן הַזִּבְחִים
וּמִן הַפִּסְחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיֶּךָ
לְרִצּוֹן . וְנוֹדֶה לָּךְ שִׁיר הַדָּשׁ עַל גְּאֻלָּתֵנוּ וְעַל
פְּדוּת נַפְשֵׁנוּ . בָּרוּךְ אַתָּה יְיָ גֹּאֲלֵ יִשְׂרָאֵל :
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם : בּוֹרֵא פְּרִי
הַגֶּפֶן :

Drink the second cup of wine.

רחץ

WASHING THE HANDS.

Wash the hands and say:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל גְּטִילַת יָדַיִם :

מוציא מצה

BREAKING THE CAKE.

Take the two whole cakes and the broken one, and say the following blessings; after which put down the third cake, and give to each

and who hath brought us to the enjoyment of this night to eat thereon unleavened bread and bitter herbs. Thou, O Eternal, our God, and God of our fathers, mayest thou bring us *to enjoy* in peace other solemn feasts, and sacred seasons, which *now* advance towards us, that we may rejoice in the building of thy city, and exult in thy *holy* service; that we may there eat of the sacrifices and of the paschal offerings, whose blood shall be sprinkled upon the side of thine altar, to render us acceptable. Then shall we, with a new hymn, give thanks to thee for our deliverance, and for the redemption of our souls. Blessed art thou, O Eternal, who hath redeemed Israel.

Blessed art thou, O Lord, our God, who createst the fruit of the vine.

Drink the second cup of wine.

WASHING THE HANDS.

Wash the hands and say:—

Blessed art thou, O Eternal, our God! King of the universe, who hast sanctified us with thy commandments, and commanded us to cleanse the hands.

BREAKING THE CAKE.

Take the two whole cakes and the broken one, and say the following blessings; after which put down the third cake, and give to each

of the company present a piece of the whole and second half cake, and eat both together.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא
לֶחֶם מִן הָאָרֶץ :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה :

מ ר ו ר

EATING OF THE BITTER HERBS.

Take some bitter herbs, which dip in with the "Charoseth," and say :—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר :

כ ר ר

EATING THE (מצה) CAKE AND BITTER HERBS TOGETHER.

Break the undermost cake, and distribute it with some bitter herb, and חרוסת "charoseth," then say :—

זָכַר לְמִקְדָּשׁ בְּהִלָּל :

בֵּן עֲשֶׂה הִלָּל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ בָּקִים . הִיָּה
בִּזְרֹךְ מַצָּה וּמָרוֹר וְאוֹכֵל בִּיחָד . לְבָקִים מֵה
שֶׁנֶּאֱמַר עַל מִצּוֹת וּמִדְּרוֹרִים יֹאכְלֵהוּ :

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of the company present a piece of the whole and second half cake, and eat both together.

Blessed art thou, O Eternal, our God! King of the universe, who bringest forth bread from the earth.

Blessed art thou, O Eternal, our God! King of the universe, who hast sanctified us with thy commandments, and commanded us to eat unleavened bread.

EATING OF THE BITTER HERBS.

Take some bitter herbs, which dip in with the "Charoseth," and say :—

Blessed art thou, O Eternal, our God! King of the universe, who hast sanctified us with thy commandments, and commanded us to eat bitter herbs.

EATING THE CAKE AND BITTER HERBS TOGETHER.

Break the undermost cake, and distribute it with some bitter herb and "charoseth," then say :—

This we eat without ablution or blessing, in memory of the sanctuary, even as Hillel did.

Thus did Hillel during the existence of the temple : he took unleavened bread, and bitter herbs, and ate them together, in order to fulfil what is said in the Law,¹ "With unleavened bread and bitter herbs shall they eat it."

הגדה של פסח

כד

ש ל ח נ ע ו ר ד

PREPARE THE TABLE FOR THE REPAST.

צ פ ו נ

After supper the half of the middle cake, which has been put aside at the commencement of the Service, is distributed among all present, who eat it leaning. This is called the אפיקומן "aficomén," after which no food must be taken during that evening.

The third cup is then filled, and Grace said as follows :—

ב ר ד

ס ד ר ב ר כ ת ה מ ז ו ו נ

GRACE AFTER MEALS.

He who says Grace commences :—

ר ב ו ת י נ ב ר ד :

To which the Company reply :—

י ה י ש ם יי מ ב ו ר ד מ ע ת ה ו ע ר ע ו ל ם :

If ten men or more have eaten at the table, he who says Grace commences thus :—

נ ב ר ד א ל ה י נ ו ש א ב ל נ ו מ ש ל ו :

To which the others respond :—

ב ר ו ד א ל ה י נ ו ש א ב ל נ ו מ ש ל ו ו ב ט ו ב ו ח י י נ ו :

He then repeats :—

ב ר ו ד א ל ה י נ ו ש א ב ל נ ו מ ש ל ו ו ב ט ו ב ו ח י י נ ו :

PREPARE THE TABLE FOR THE REPAST.

EAT THE HIDDEN.

After supper the half of the middle cake, which had been put aside at the commencement of the Service, is distributed among all present, who eat it leaning. This is called the "aficomén," after which no food must be taken during that evening.

The third cup is then filled, and

SAY GRACE AFTER MEAT.

He who says Grace commences :—

Let us say grace.

To which the Company reply :—

Blessed be the name of the Eternal, from now unto eternity.

If ten men or more have eaten at the table, he who says Grace commences thus :—

Let us bless our God, of whose *gifts* we have eaten.

To which the others respond :—

Blessed be our God, of whose *gifts* we have eaten, and through whose goodness we exist.

He then repeats :—

Blessed be our God, of whose *gifts* we have eaten, and through whose goodness we exist.

If three men, and less than ten, have eaten at the table, he who says Grace commences thus:—

בָּרוּךְ שֶׁאֲכָלְנוּ מִשְּׁלוֹ :

To which the others respond :

בָּרוּךְ שֶׁאֲכָלְנוּ מִשְּׁלוֹ וּבִטְבוֹ חַיֵּינוּ :

He then repeats :

בָּרוּךְ שֶׁאֲכָלְנוּ מִשְּׁלוֹ וּבִטְבוֹ חַיֵּינוּ :

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ :

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הֵזֶן אֶת-
הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בָּחַן בְּחֶסֶד וּבְרַחֲמִים הוּא-נוֹתֵן
לֶחֶם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ : וּבִטְבוֹ הַגָּדוֹל
תָּמִיד לֹא-חֶסֶד לָנוּ וְאֵל יַחֲסֶד-לָנוּ מְזוֹן לְעוֹלָם
וָעֶד : בְּעֶבֶר שְׁמוֹ הַגָּדוֹל כִּי הוּא זֶן וּמְפָרֵג
לִכְל וּמְטִיב לִכְל וּמְכִין מְזוֹן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר
בָּרָא : בָּרוּךְ אַתָּה יי הֵזֶן אֶת-הַכֹּל :

נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ
אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה וְעַל שֶׁהוֹצַאתָנוּ יי
אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים וְעַל

If three men, and less than ten, have eaten at the table, he who says Grace commences thus:—

Let us bless him whose *gifts* we have eaten, and through whose goodness we exist.

To which the others respond :

Blessed be he of whose *gifts* we have eaten, and through whose goodness we exist.

He then repeats :

Blessed be he of whose *gifts* we have eaten, and through whose goodness we exist.

Blessed be he and blessed be his name.

Blessed art thou, O Eternal, our God ! King of the universe, *for thou art* he who feedeth the whole world with his goodness ; with grace, kindness, and compassion, he giveth food to all flesh, for his mercy endureth for ever. And through his abundant goodness food hath never yet failed us, nor will fail us for evermore : for it is because of his own great name that he feedeth and sustaineth all, and doeth good unto all, and provideth food for all his creatures which he hath created. Blessed art thou, O Eternal ! who feedest all.

We give thanks unto thee, O Eternal, our God ! because thou didst cause our ancestors to inherit the good, desirable, and ample land : and because thou, O Eternal, our God ! didst bring us forth from the land of Egypt, and

בְּרִיתְךָ שְׁחַתְמָת בְּבִשְׁרֵנוּ וְעַל תּוֹרַתְךָ שְׁלַמְדָּתֵנוּ
וְעַל חֻקְךָ שְׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שְׁחַוְנָתָנוּ
וְעַל אֲכִילַת מַזֶּן שְׁאַתָּה זֶן וּמִפְּרִנָּם אוֹתָנוּ תָּמִיד
בְּכָל-יוֹם וּבְכָל-עֵת וּבְכָל-שָׁעָה :

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים
אוֹתְךָ יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָל-הִי תָּמִיד לְעוֹלָם
וָעֶד : בְּפִתּוֹב וְאֲכִלְתָּ וּשְׁבַעְתָּ וּבִרְכָת אֶת-יי
אֱלֹהֶיךָ עַל-הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן-לָךְ • בָּרוּךְ
אַתָּה יי עַל-הָאָרֶץ וְעַל-הַמָּזֶן :

רַחֵם יי אֱלֹהֵינוּ עַל-יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַּיִם
עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ וְעַל-הַבַּיִת הַגָּדוֹל וְהַקְדוֹשׁ שְׁנִקְרָא
שִׁמְךָ עָלָיו : אֱלֹהֵינוּ אֲבִינוּ רַעֲנוּ זִוְגֵנוּ בְּרַנְסֵנוּ
וּכְלָכֵנוּ וְהַרְוִיחֵנוּ וְהַרְנוּחֵ-לָנוּ יי אֱלֹהֵינוּ מִהֲרָה
מִכָּל-צָרוֹתֵינוּ וְנָא אֶל-תַּצְרִיכֵנוּ יי אֱלֹהֵינוּ לֹא לִידֵי
מִתְנַת בִּשְׂר וָדָם וְלֹא לִידֵי הַלְוָאתָם כִּי אִם לִידֵי
הַמְלָאָה הַפְּתוּחָה הַקְדוּשָׁה וְהַרְחֵבָה שְׁלֹא גִבּוֹשׁ
וְלֹא נִבְלָם לְעוֹלָם וָעֶד :

didst *thus* redeem us from the house of bondage : and because of thy covenant, which thou didst seal in our flesh, and of the law which thou hast taught us, and of thy statutes which thou hast made known unto us ; and because of the life, grace, and kindness which thou hast mercifully bestswed upon us, and of the sustaining food wherewith thou feedest us and sustainest us continually, every day, at all times, and at each moment.

And for all *these things*, O Eternal, our God ! we give thanks unto thee, and bless thee. Blessed shall thy name continually be in the mouth of every living being for ever and ever, as it is written,¹ “ When thou hast eaten, and art satisfied, thou shalt bless the Eternal, thy God, for the goodly land which he hath given unto thee.” Blessed art thou, O Eternal, for the land and for the food.

Have compassion, we beseech thee, O Eternal, our God ! on thy people Israel, and on Jerusalem thy city, on Zion the residence of thy glory, on the kingdom of the house of David thine anointed, and on the great and holy house which is called by thy name. O our God, our Father ! feed, sustain, support, and maintain us, and grant us enlargement. Enlarge us speedily, O Eternal, our God ! from all our troubles : and let us not, we pray thee, O Eternal, our God ! stand in need either of the gifts of mankind, or of their loans ; but let us depend only on thy hand which is ever full, open, holy, and liberal, so that we may never be put to shame nor confounded.

וּבַעַל הַנְּהֻמוֹת *On Sabbath add till*

רְצָה וְהַחֲלִיצֵנוּ יי אֱלֹהֵינוּ בְּמִצּוֹתֶיךָ וּבְמִצְוֹת
יוֹם הַשְּׁבִיעִי הַשְּׁשִׁית הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה כִּי
יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ לְשִׁפְת־כּוֹ
וְלָנוּחַ כּוֹ בְּאַהֲבָה בְּמִצְוֹת רְצוֹנָךָ בְּרִצּוֹנָךָ הָגִית
לָנוּ יי אֱלֹהֵינוּ שְׁלֹא תְהִי צָרָה וַיְגוֹן וַאֲנָחָה בְּיוֹם
מְנוּחָתֵנוּ וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירְךָ
וּבְבִגְדֵי יְרוּשָׁלַיִם עִיר קְדֻשָּׁךָ כִּי אַתָּה הוּא בַּעַל
הַיְשׁוּעוֹת וּבַעַל הַנְּהֻמוֹת :

אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ • יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ
וַיֵּרָא וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיּוֹכֵר וַיַּכְרֹז וַיַּקְדִּיחַ
וַיַּזְכֵּר וַיַּזְכֵּר וַיַּזְכֵּר וַיַּזְכֵּר וַיַּזְכֵּר וַיַּזְכֵּר וַיַּזְכֵּר
וַיַּזְכֵּר וַיַּזְכֵּר וַיַּזְכֵּר וַיַּזְכֵּר וַיַּזְכֵּר וַיַּזְכֵּר וַיַּזְכֵּר
בֵּית יִשְׂרָאֵל לְפָנֶיךָ • לְפָלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד
וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה
זָכְרָנוּ יי אֱלֹהֵינוּ כּוֹ לְטוֹבָה • וּפְקֻדָּנוּ כּוֹ לְבִרְכָּה •
וְהוֹשִׁיעֵנו כּוֹ לְחַיִּים • וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס
וְחַנּוּן • וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו • כִּי אֵלֶיךָ עֵינֵינוּ •
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה :

וּבִגְדֵי יְרוּשָׁלַיִם עִיר הַקָּדֹשׁ בְּמַהֲרָה בְּיָמֵינוּ
בְּרוּךְ אַתָּה יי בִּנְה בְּרַחֲמֵי יְרוּשָׁלַיִם אָמֵן :

On Sabbath add till " Lord of consolation."

Be pleased, O Eternal, our God! to felicitate us through thy commandments, and *especially* through the commandment of the seventh day,—this great and holy Sabbath; for this day is great and holy in thy presence, to rest thereon, and to be at repose thereon, in *pious* love according to the command of thy will. In thy favour, O Eternal, our God! grant us repose, that there be no trouble, sorrow or sighing *to afflict us* on our day of rest; but cause us to behold, O Eternal, our God, the consolation of Zion, thy city, and the rebuilding of Jerusalem, thy holy city; for thou art He who is the Lord of salvation and the Lord of consolation.

Our God and the God our fathers, suffer to ascend, come, approach, appear, and be accepted; to be heard, borne in mind, and remembered before thee—our memorial and the memorial of our ancestors, the memorial of the Messiah the son of David thy servant, the memorial of Jerusalem thy holy city, and the memorial of all thy people of the house of Israel,—*to obtain for us* deliverance, happiness, grace, favour compassion, life, and peace, on this Day of the Feast of Unleavened Bread. O, Eternal our God, remember us thereon for good, and visit us thereon with a blessing, and save us thereon *to enjoy* life. And with the word of salvation and mercy have pity and be gracious unto us. O have compassion upon us and save us, for our eyes are towards thee, because thou, O God, art a merciful and compassionate King.

And do thou rebuild Jerusalem, the holy city, speedily, in our days. Blessed art thou, the Eternal, who in his mercy will rebuild Jerusalem. Amen.

ברוך אתה יי אלהינו מלך העולם האר אבינו
 מלכנו אדירנו בוראנו גאלנו יוצרנו קדושנו קדוש
 יעקב רוענו רועה ישראל המלך הטוב והמטיב
 לכל שבכל יום ויום הוא הטוב הוא מטיב הוא
 יטיב לנו : הוא גמלנו הוא גומלנו הוא יגמלנו
 לעד לחן לחסד ולרחמים ולרחוה הצלה והצלה
 ברכה וישועה נחמה פרנסה וכלכלה ורחמים
 וחיים ושלום וכל-טוב ומכל-טוב אל יחסרנו :

הרחמן, הוא ימלוך עלינו לעולם ועד :

הרחמן, הוא יתברך בשמים ובארץ :

הרחמן הוא ישתבח לדור דורים ויתפאר בנו
 לגצה נצחים ויתחדר בנו לעד ולעולמי עולמים :
 הרחמן הוא יפרנסנו בכבוד : הרחמן הוא ישבור
 עלנו מעל צוארנו והוא יוליכנו קוממיות לארצנו :
 הרחמן הוא ישלח לנו ברכה מרבה בבית הזה
 ועל שלחן זה שאכלנו עליו : הרחמן הוא
 ישלח לנו אר-אליהו הנביא זכור לטוב ויבשר-
 לנו בשורות טובות ישועות ונחמות : * הרחמן הוא
 יברך את- [אבי מורי] בעל הבית הזה ואת- [אמי

* The names in this verse, within brackets, are omitted if the parents should not be present, and other names substituted in their stead.

Blessed art thou, O Eternal, our God, King of the universe, Omnipotent! our Father, our King, our Strength, our Creator, our Redeemer, our Former, our Holy One, the Holy One of Jacob; our Shepherd, the Shepherd of Israel; the beneficent King who doeth beneficently unto all, who hath been, is, and ever will be beneficent unto us day after day. He hath dealt bountifully with us, he still dealeth bountifully with us, he will deal bountifully with us for evermore; *granting us* grace, favour, compassion, enlargement, deliverance, and prosperity, blessing, and salvation, consolation, sustenance and maintenance, mercy, life and peace, and every good: yea, of no good will he cause us to be deficient.

May the All-merciful reign over us for ever and ever!

May the All-merciful be blessed in heaven and earth!

May the All-merciful be praised throughout all generations, be glorified among us to everlasting, and be honored in our midst for ever and to all eternity! May the All-merciful sustain us with honor! May the All-merciful break the yoke of captivity from off our neck, and lead us in security to our land! May the All-merciful send us an abundant blessing on this house, and on the table at which we have eaten! May the All-merciful send us Elijah the prophet (of happy memory) that he may announce to us tidings of happiness, salvation, and consolation! May the All-merciful bless [my father* and instructor] the master of this house, and [my mother

* The names in this verse, within brackets, are omitted if the parents should not be present, and other names substituted in their stead.

מוֹרְתִי בַעֲלַת הַבֵּית הַזֶּה • אוֹתָם וְאֶת-בֵּיתָם וְאֶת-
 זֶרַעַם וְאֶת-כָּל-אֲשֶׁר לָהֶם אוֹתָנוּ וְאֶת-כָּל-אֲשֶׁר לָנוּ
 כָּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אֲבָרָהָם יִצְחָק וַיַּעֲקֹב
 בְּכָל מַכַּל כָּל כֶּן יִבְרַךְ אוֹתָנוּ כָּלֵנוּ יַחַד בִּבְרָכָה
 שְׁלָמָה וְנֹאמַר אָמֵן :

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת שְׁתֵּהי
 לְמִשְׁמֶרֶת שָׁלוֹם וְנִשְׁאֵא בְּרָכָה מֵאֵת יי וְצִדְקָה
 מֵאֱלֹהֵי יִשְׂרָאֵל : וְנִמְצָא-הֵן וְשִׁכָּל טוֹב בְּעֵינֵי
 אֱלֹהִים וְאָדָם :

הָעוֹלָמִים *On Sabbath add til*

הַרְחֵמֵן הוּא יִגְחִילָנוּ לְיוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה
 לַחַיִּי הָעוֹלָמִים :

הַרְחֵמֵן הוּא יִגְחִילָנוּ לְיוֹם שְׁכָלוֹ טוֹב :

הַרְחֵמֵן הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם
 הַבָּא : מְגִדֵּל יִשׁוּעוֹת מַלְכוּ וַעֲשֵׂה הַסֵּד לְמְשִׁיחוֹ
 לְדוֹר וּלְדוֹר עַד עוֹלָם • עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו
 הוּא יַעֲשֵׂה שָׁלוֹם עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל וְנֹאמַר אָמֵן :
 יִרְאוּ אֶת-יְיָ קְדוֹשָׁיו כִּי אֵין מַחְסוֹר לִירְאָיו :

and instructress] the mistress of this house, and with them, their household, their children, and all that belongs to them; us and all that belongs to us; even as our ancestors Abraham, Isaac, and Jacob were *severally* blessed in all things, through all things, and with all things, thus may he bless us, even all of us together, with a complete blessing, and let us say, Amen.

In the high heaven may they obtain for them and for us, the felicity of the Divine guardianship over our welfare, that we may receive a blessing from the Eternal, and righteousness from the God of our salvation, and that we may find grace and due regard in the eyes of God and man.

On Sabbath add the following till "life."

May the All-merciful cause us to inherit the day that is all Sabbath and repose in eternal life.

May the All-merciful cause us to inherit the day that is all happiness.

May the All-merciful render us worthy to behold the days of Messiah, and of the eternal life of a future state. He giveth great salvation to His king, and acteth mercifully towards His anointed, towards David and his progeny for ever. May he who maketh peace in his high heavens, in his mercy, grant peace unto us and unto all Israel, and say ye, Amen.

Fear the Eternal, ye his holy ones, for no want have

ל הגדה של פסח

כפירים רשו ורעבו ודרשי יי לא יחסרו כל-
טוב : הורו ליי פי-טוב פי לעולם חסדו : פותח
את-ידיו ומשביע לכל-חי רצון : ברוך הגבר
אשר יבטח ביי והיה יי מבטחו : יי עז לעמו
יתן יי יברך את עמו בשלום :

On drinking the third cup of wine say—

ברוך אתה יי אלהינו מלך העולם • בורא פרי
הגפן :

Open the door and say—

שבוך המתד אל-הגוים אשר לא-ירעוך ועל-
ממלכות אשר בשמך לא קראו : פי אכל את
יעקב ואת-גורו השמו :
שך-עלהם ועמד וחרון אפך ישיגם : תרדף
באף ותשמידם מתחת שמי יי :

Fill the cups and say—

ה ל ל •

SAY THE HALLEL.

Ps. xvc. לא לנו יי לא לנו פי לשמך יתן כבוד
על-חסדך על-אמתך : למה יאמרו הגוים אי-הנא

they who fear him. Even young lions lack and suffer hunger; but they who seek the Eternal shall not lack any good. Give thanks unto the Eternal, for he is good, for his mercy endureth for ever. Thou openest thine hand, and satisfiest the desire of every living being. Blessed is the man who trusteth in the Eternal; for the Eternal will be his protection. The Eternal will give strength to his people: the Eternal will bless his people with peace.

On drinking the third cup of wine say—

Blessed art thou, O Lord, our God, who createst the fruit of the vine.

Open the door and say—

Pour out thy wrath upon the heathen who will not acknowledge thee, and upon the kingdoms who invoke not thy name, for they have devoured Jacob and laid waste his dwelling place.

Pour out thine indignation upon them, and let thy glowing anger overtake them. Pursue them in wrath and destroy them from under the heavens of the Eternal.

Fill the cups and say—

H A L L E L.

Ps. cxv.—Not unto us, O Eternal! not unto us, but unto thy name give glory, for the sake of thy mercy and thy truth. Wherefore should the nations say, Where now is

לא

הגדה של פסח

אֱלֹהֵיהֶם : וְאֵלֹהֵינוּ בְּשָׁמַיִם כָּל אֲשֶׁר-הִפִּין עֲשֵׂה :
עֲצִבֵיהֶם כָּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם : כֹּה לָהֶם
וְלֹא יִדְבְּרוּ עֵינַיִם לָהֶם וְלֹא יֵרָאוּ : אֲזַנִּים לָהֶם
וְלֹא יִשְׁמְעוּ אֶף-לָהֶם וְלֹא יִרְחֹן : יְדֵיהֶם וְלֹא
יִמִּישׁוּן רַגְלֵיהֶם וְלֹא יִהְלְכוּ לֹא יִהְיוּ בְּגִרוֹנָם :
כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם כָּל אֲשֶׁר-בָּטַח בָּהֶם : יִשְׂרָאֵל
בָּטַח בִּי עֶזְרָם וּמִגָּנָם הוּא : בֵּית אַהֲרֹן בָּכְתוּ
בִּי עֶזְרָם וּמִגָּנָם הוּא : יֵרָאִי יִי בָטְחוּ בִּי עֶזְרָם
וּמִגָּנָם הוּא :

יִי זְכַרְנוּ יְבָרֶךְ יְבָרֶךְ אֶת-בֵּית יִשְׂרָאֵל יְבָרֶךְ אֶת-
בֵּית אַהֲרֹן : יְבָרֶךְ יֵרָאִי יִי הַקְטָנִים עִם-הַגְּדֹלִים :
יִסֹּף יִי עֲלֵיכֶם עֲלֵיכֶם וְעַל-בְּנֵיכֶם : בְּרוּכִים אַתֶּם
לִי עֲשֵׂה שָׁמַיִם וָאָרֶץ : הַשָּׁמַיִם שָׁמַיִם לִי וְהָאָרֶץ
נָתַן לְבְנֵי-אָדָם : לֹא-הִפְתִּים יִהְלְלוּהָ וְלֹא כָל-יִרְדֵּי
דוֹמָה : וְאַנְחֵנוּ נִבְרָךְ יְהִי מַעֲתָה וְעַד עוֹלָם הִלְלוּהָ :

Ps. cxvi. אֶהְבֵּתִי כִּי-יִשְׁמַע יִי אֶת-קוֹלִי תַחֲנוּנִי :
כִּי-הָטָה אָזְנוֹ לִי וּבְיָמִי אֶקְרָא : אֶפְפִּינִי חֲבִלֵי-מָוֶת
וּמִצָּרִי שָׁאוֹל מִצָּאוֹנִי צָרָה וְיָגוֹן אֶמְצֵא : וּבְשֵׁם-יִי

their God? Our God *is* in the heavens; He hath made whatsoever he pleased. But their idols of silver and gold are the work of human hands. They have mouths, but speak not: they have eyes, but see not. They have ears, but hear not: they have nostrils, but smell not. They have hands, but feel not: they have feet, but walk not; neither is there any utterance in their throat. May those who make them and every one who trusteth in them become like them. Israel, trust thou in the Eternal, he is thy help and shield. O house of Aaron, trust in the Eternal, he is your help and shield. Ye who venerate the Eternal, trust in the Eternal, he *is* your help and shield.

The Eternal who hath ever been mindful of us, will bless *us*, he will bless the house of Israel, he will bless the house of Aaron. He will bless those who venerate the Eternal, *both* small and great. May the Eternal increase you more and more, you and your children. Blessed are ye of the Eternal, who made heaven and earth. The heavens are the heavens of the Eternal: but the earth hath he given to the children of men. The dead praise not the Eternal, nor they who descend into the silent *grave*. But we will bless the Eternal henceforth, and for ever. Halleluyah.

Ps. cxvi.—It is pleasing unto me that the Eternal hath *graciously* heard my voice, *and* my supplications. For he hath inclined his ear unto me, therefore will I invoke *him* whilst I live. Should the struggles of death compass me, the pangs of the grave seize me, were trouble and sorrow

לב הגדה של פסח

אָקרא אָה יי מלטה נפשי : חנון יי וצדיק
 ואלהינו מרחם : שמר פתאים יי דלתי ולי
 יהושיע : שובי נפשי למנוחכי כי יי גמל עליכי :
 כי חלצת נפשי ממוות את עיני מן-דמעה את-רגלי
 מדחי : אתה-לך לפני יי בארצות החיים : האמנתי
 כי אדבר אני עניתי מאד : אני אמרתי בחפזי
 כל-האדם כזב :

מה-אשוב ליי כל-תגמולהי עלי : כוס ישועות
 אשא ובשם יי אקרא : נדרי ליי אשלם נגדה-נא
 לכל-עמו : יקר בעיני יי המותה להסידיו : אנה
 יי כי-אני עבדך אני עבדך בן אמתך פתחת
 למוכרי : לך אֶזְבַּח זֶבַח תודה ובשם יי אקרא :
 נדרי ליי אשלם נגדה-נא לכל-עמו : בְּחִצּוֹת
 בית יי בתוככי ירושלים הללויה :

Ps. cxvii.

הללו את-יי כל-גוים שפחותו כל-האמים
 כי גבר עלינו חסדו ואמת-יי לעולם הללויה :

Ps. cxviii.

הודו ליי כי טוב כי לעולם חסדו :

to overtake me, I would then call upon the name of the Eternal; *saying*, O Eternal! I beseech thee, deliver my soul! The Eternal is gracious and righteous; yea, our God *is* merciful. The Eternal preserveth the simple: I was brought low, and he saved me. Return my soul to thy serenity, for the Eternal hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I *yet* will walk before the Eternal in the land of the living. I firmly believed, *and* therefore will I declare that when greatly afflicted, I rashly said, All men are liars.

What shall I render unto the Eternal *for* all his benefits towards me? I will raise the cup of salvation, and call upon the name of the Eternal. My vows unto the Eternal will I now pay in the presence of all his people. Precious in the sight of the Eternal is the death of his pious servants; *therefore unto thee*, O Eternal! consider that I am thy servant, the son of thy handmaid, thou hast loosened my bonds. A sacrifice of thanksgiving will I offer unto thee, and invoke the name of the Eternal. My vows unto the Eternal will I now pay in the presence of all his people. In the courts of the house of the Eternal, in the midst of thee, O Jerusalem. Halleluyah.

Ps. cxvii.—Praise the Eternal all ye nations: praise him all ye people: for great is his merciful kindness towards us: and the truth of the Eternal endureth for ever. Halleluyah.

Psalm xviii.

O give thanks unto the Eternal, for he is good—for his mercy *endureth* for ever

יֹאמְרוּנָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסִדוֹ :
 יֹאמְרוּ נָא בֵּית-אֱהֱרֹן כִּי לְעוֹלָם חֲסִדוֹ :
 יֹאמְרוּ נָא יִרְאִי יי' כִּי לְעוֹלָם חֲסִדוֹ :

מִן-הַמִּצֵּר קָרָאתִי יְהוָה עֲנֵנִי בַמֶּרְחֹבִיהָ : יי' לִי לֹא
 אִירָא מִהַיַּעֲשֶׂה לִי אָדָם : יי' לִי בַעֲזָרִי וַאֲנִי אֶרְאֶה
 בְּשִׁנְאִי : טוֹב לַחֲסוֹת בְּיַי מִבִּטָּחַ בְּאָדָם : טוֹב לַחֲסוֹת
 בְּיַי מִבִּטָּחַ בַּנְּדִיבִים : כָּל-גּוֹיִם סָבְבוּנִי בְּשֵׁם יי'
 כִּי אֲמִילָם : סְבוּנִי גַם סָבְבוּנִי בְּשֵׁם יי' כִּי אֲמִילָם .
 סְבוּנִי בְּדַבָּרִים דַּעֲכוּ כְּאֵשׁ קוֹצִים בְּשֵׁם יי' כִּי
 אֲמִילָם : דָּחָה דְחִיתַנִּי לִנְפֹל וַיַּעֲזָרֵנִי : עֲזִי וְזִמְרַת
 יְהוָה וַיְהִי-לִי לִישׁוּעָה : קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי
 צְדִיקִים יִמִּין יי' עֲשֶׂה חֵיל : יִמִּין יי' רֹמְמָה יִמִּין יי'
 עֲשֶׂה חֵיל : לֹא-אֲמוֹת כִּי אֶחָיָה וַאֲסַפֵּר מַעֲשֵׂי-יְהוָה :
 יִסֹּר יִסְרֵנִי יְהוָה וּלְמוֹת לֹא נִתְּנָנִי : פִּתְחוּ-לִי שַׁעְרֵי-צֶדֶק
 אֲבֹא-בָם אוֹדֶה יְהוָה : זֶה הַשַּׁעַר לִי צְדִיקִים יִבְאוּ בּוֹ :
 אוֹדֶה כִּי עֲנִיתַנִּי וַתְּהִי-לִי לִישׁוּעָה : (repeat)
 אֲבֹן מַאֲסוֹ הַבּוֹנִים הִיתָה לְרֹאשׁ פְּנֵה : (repeat)
 מֵאֵת יי' הִיתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ : (repeat)

Let Israel now declare—that his mercy *endureth* for ever.

Let the house of Aaron now declare—that his mercy *endureth* for ever.

Let those who venerate the Eternal now declare—that his mercy *endureth* for ever.

In straitness I called on the Eternal, and the Eternal answered me with enlargement. The Eternal is for me, I will not fear : what can man do unto me ? The Eternal *is* with me, and those who help me : I therefore shall see *the confusion of* those who hate me. *It is* better to trust in the Eternal than to rely on man. Better *is it* to trust in the Eternal, than to rely on princes. All nations beset me around ; but in the name of the Eternal will I cut them off. They surrounded me, yea, they encompassed me about ; *but* in the name of the Eternal will I cut them off. They compassed me about like bees, they flashed round me as a fire of thorns ; *but* in the name of the Eternal will I cut them off. They thrust sore at me, that I might fall : but the Eternal supported me. The Eternal *is* my strength and song, and he is become my salvation. The voice of joyous song and salvation resounds in the tabernacles of the righteous : “ The right hand of the Eternal hath done valiantly : the right hand of the Eternal *is* exalted ; the right hand of the Eternal hath done valiantly. I shall not die yet, *but* shall live to proclaim the works of the Eternal. He hath indeed chastised me, but he hath not given me over unto death. Open the gates of righteousness for me, that I may enter through them, to praise the Eternal. This *is* the gate of the Eternal into which the righteous shall enter. I will praise thee, for thou hast answered me, and art become my salvation. [*I will, &c.*] The stone which the builders rejected, hath become the corner head-stone. [*The stone, &c.*] This is from the Eternal : it is marvellous in our eyes. [*This is from, &c.*]

זֶה הַיּוֹם עָשָׂה יי נְגִילָה וְנִשְׁמָחָה בּוֹ : (repeat)

אָנָּה יי הוֹשִׁיעָה נָּא : אָנָּה יי הוֹשִׁיעָה נָּא :

אָנָּה יי הַצְּלִיחָה נָּא : אָנָּה יי הַצְּלִיחָה נָּא :

בְּרוּךְ הָבֵא בָּשֶׁם יי בְּרַכְנוּכֶם מִבֵּית יי : (repeat)

אֵלֵינוּ וַיָּאֵר לָנוּ אֶסְרוּ־הֶג בְּעֵבְתֵּיכֶם עַד קַרְנוֹת

הַמִּזְבֵּחַ (repeat) אֵלֵינוּ וַיָּאֵר לָנוּ אֶסְרוּ־הֶג בְּעֵבְתֵּיכֶם עַד קַרְנוֹת

הַמִּזְבֵּחַ (repeat) הוֹדוּ לַיי כִּי־טוֹב כִּי לְעוֹלָם חֲסִדּוֹ : (repeat)

יִהְיֶה לָנוּ יי אֱלֹהֵינוּ (עֲלֵ) כָּל מַעֲשֵׂיךָ • וְהִסְדִּידְךָ

צְדִיקִים עוֹשֵׂי רִצְנוֹךְ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרַנָּה

יִדּוּ וַיִּבְרְכוּ וַיִּשְׂבְּחוּ וַיִּפְאֲרוּ וַיְרַמְּמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ

וַיַּמְלִיכוּ אֶת שְׁמֶךָ מִלְּפָנֵינוּ כִּי לָךְ טוֹב לְהוֹדוֹת

וּלְשַׁמֵּךְ גָּאֹרָה לֵאמֹר כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה

אֵל :

הוֹדוּ לַיי כִּי טוֹב כִּי לְעוֹלָם חֲסִדּוֹ :

הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חֲסִדּוֹ :

הוֹדוּ לְאֲדֹנֵי הָאֲדָנִים כִּי לְעוֹלָם חֲסִדּוֹ :

לְעֵשֶׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדּוּ כִּי לְעוֹלָם חֲסִדּוֹ :

לְעֵשֶׂה הַשָּׁמַיִם בְּתַבּוּנָה כִּי לְעוֹלָם חֲסִדּוֹ :

לְרוֹקֵעַ הָאָרֶץ עַל הַמַּיִם כִּי לְעוֹלָם חֲסִדּוֹ :

לְעֵשֶׂה אוֹרִים גְּדֻלִּים כִּי לְעוֹלָם חֲסִדּוֹ :

This *is* the day which the Eternal hath appointed, we will rejoice, and be glad thereon. [*This, &c.*]

O Eternal! save *us now we* beseech thee. O Eternal! save *us now we* beseech thee.

O Eternal! send now prosperity *we* beseech thee! O Eternal! send now prosperity *we* beseech thee!

Blessed *be* he who cometh in the name of the Eternal: we from the house of the Eternal do bless you. [*Blessed, &c.*] God *is* Eternal; and he hath enlightened us. Bring the sacrifice bound with myrtle branches to the horns of the altar. [*God is Eternal, &c.*] Thou *art* my God, and I will praise thee; O my God, I will extol thee! [*Thou art, &c.*] O give thanks unto the Eternal, for *he is* good, for his mercy endureth for ever. [*O give thanks, &c.*]

All thy works praise thee, O Eternal! thy pious servants, with the righteous who perform thy will, and thy people, the house of Israel, with joyful song give thanks, bless, praise, glorify, extol, reverence, sanctify, and acknowledge thy kingly name, O our King! for to thee it is proper to offer thanksgiving, and pleasant to sing praise to thy name, for thou art God from everlasting to everlasting.

PSALM cxxxvii.—O give thanks unto the Lord, for he *is* good: for his mercy *endureth* for ever.

O give thanks to the God of gods: for his mercy *endureth* for ever.

O give thanks to the Lord of lords: for his mercy *endureth* for ever.

To him who alone performeth great wonders: for his mercy *endureth* for ever.

To him who with *supreme* understanding made the heavens: for his mercy *endureth* for ever.

To him who stretched out the earth above the waters: for his mercy *endureth* for ever.

To him who made great lights: for his mercy *endureth* for ever.

לה הגדה של פסח

אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם
 אֶת־הַיָּרֵחַ וְכוּכָבִים לְמַמְשָׁלוֹת בְּלִילָה כִּי לְעוֹלָם חֲסִדּוֹ :
 לְמַעַבְדָּה מִצָּרִים בְּבִכּוּרֵיהֶם
 כִּי לְעוֹלָם חֲסִדּוֹ :
 וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכָם
 כִּי לְעוֹלָם חֲסִדּוֹ :
 בְּיַד חֲזָקָה וּבְזִרְעַ נְטוּיָה
 כִּי לְעוֹלָם חֲסִדּוֹ :
 לְגִזֹּר יַם־סוּף לַגִּזְרִים
 כִּי לְעוֹלָם חֲסִדּוֹ :
 וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ
 כִּי לְעוֹלָם חֲסִדּוֹ :
 וַנַּעַר פָּרְעֹה וַחֲלִילוֹ בֵּים־סוּף
 כִּי לְעוֹלָם חֲסִדּוֹ :
 לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר
 כִּי לְעוֹלָם חֲסִדּוֹ :
 לְמַעַבְדָּה מַלְכִּים גְּדֹלִים
 כִּי לְעוֹלָם חֲסִדּוֹ :
 וַיַּהֲרֹג מַלְכִּים אֲדִירִים
 כִּי לְעוֹלָם חֲסִדּוֹ :
 לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי
 כִּי לְעוֹלָם חֲסִדּוֹ :
 וְלַעֲזֹג מֶלֶךְ הַבְּשָׁן
 כִּי לְעוֹלָם חֲסִדּוֹ :
 וְנָתַן אֶרֶצָם לְנַחֲלָה
 כִּי לְעוֹלָם חֲסִדּוֹ :
 נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ
 כִּי לְעוֹלָם חֲסִדּוֹ :
 שֶׁבַשְׁפָּלָנוּ זָכַר לָנוּ
 כִּי לְעוֹלָם חֲסִדּוֹ :
 וַיַּפְרֶקֶנוּ מִצָּרֵינוּ
 כִּי לְעוֹלָם חֲסִדּוֹ :
 נָתַן לָהֶם לֶכֶל בִּשְׂרָר
 כִּי לְעוֹלָם חֲסִדּוֹ :
 הוֹדִיו לְאֵל הַשָּׁמַיִם

The sun to rule by day: for his mercy *endureth* for ever.

The moon and the stars to rule by night: for his mercy *endureth* for ever.

To him who smote the Egyptians in their first-born: for his mercy *endureth* for ever.

And brought forth Israel from among them: for his mercy *endureth* for ever.

With a mighty hand and a stretched-out arm: for his mercy *endureth* for ever.

To him who divided the Red Sea into parts: for his mercy *endureth* for ever.

And caused Israel to pass through the midst of it: for his mercy *endureth* for ever.

But overthrew Pharaoh and his host in the Red Sea: for his mercy *endureth* for ever.

To him who led his people through the wilderness: for his mercy *endureth* for ever.

And smote great kings: for his mercy *endureth* for ever.

And slew mighty kings: for his mercy *endureth* for ever.

Sihon king of the Amorites: for his mercy *endureth* for ever.

And Og king of Bashan: for his mercy *endureth* for ever.

And gave their land as a heritage: for his mercy *endureth* for ever.

As a heritage to his servant Israel: for his mercy *endureth* for ever.

Who remembered us in our low state: for his mercy *endureth* for ever.

And redeemed us from our oppressors: for his mercy *endureth* for ever.

Who giveth food to all flesh: for his mercy *endureth* for ever.

O give thanks unto the God of heaven: for his mercy *endureth* for ever.

נִשְׁמַת כָּל־חַי תִּבְרַךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ • וְרוּחַ
כָּל־בָּשָׂר תִּפְאֵר וּתְרוּמָם זִכְרְךָ מִלִּפְנֵי תָמִיד • מִן
הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל • וּמִבְּלָעֲדֶיךָ אֵין לָנוּ
מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדָה וּמַצִּיל וּמַפְרֵנֶם וּמַרְחֵם
בְּכָל־עֵת צָרָה וְצוּקָה אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אַתָּה •
אֱלֹהֵי הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים • אֱלֹהֵי כָל־בְּרִיּוֹת
אֲדוֹן כָּל־תּוֹלְדוֹת הַמְּהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת הַמְּנַהֵג
עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים • וַיִּי לֹא־יָנוּם
וְלֹא־יִישָׁן • הַמַּעֲזֹרֵר יְשָׁנִים וְהַמְּקִיץ נֹרְדָּמִים וְהַמְּשִׁיחַ
אֱלֹמִים • וְהַמַּתִּיר אֲסוּרִים וְהַפּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף
כְּפוּפִים • לֵךְ לְבָרְךָ אֲנִיחָנו מוֹדִים •

אֱלֹהֵינוּ מְלֵא שִׁירָה פִּים וּלְשׁוֹנֵינוּ רֵנָה כְּהֶמוֹן
גִּלְיוֹ וּשְׁפָתוֹתֵינוּ שִׁבּוּחַ כְּמֶרְחֵבִי רִקְיעַ • וְעֵינֵינוּ
מְאִירוֹת כְּשֶׁמֶשׁ וּכְיָרֵחַ • וְיָרֵינוּ פְּרוֹשׁוֹת כְּנִשְׂרֵי
שָׁמַיִם • וְרִגְלֵינוּ קָלוֹת כְּאַיְלוֹת • אֵין אֲנִיחָנו
מִסְּפִיקִים לְהוֹדוֹת לָךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ •
וּלְבָרְךָ אֶת־שִׁמְךָ • עַל־אַחַת מֵאֵלֶּךָ אֵלֶּךָ אֱלֹהֵי
אֱלֹפִים וְרַבִּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעֵשִׂית
עִם־אֲבוֹתֵינוּ וְעִמָּנוּ • מִמַּצְרִים גָּאֵלְתָּנוּ יְיָ אֱלֹהֵינוּ
וּמִבֵּית עַבְדִּים פָּדִיתָנוּ • בָּרַעַב זָנַתָּנוּ • וּבְשִׁבְעַ
כִּלְכַּלְתָּנוּ • מִחֶרֶב הִצַּלְתָּנוּ וּמִדָּבָר מִלִּטְתָּנוּ וּמִחַלְלִים

The breath of all living shall bless thy name, O Eternal, our God! and the spirit of all flesh shall continually glorify and extol thy memorial, O our King! for thou art God from everlasting to everlasting: and besides thee we have neither king, redeemer, nor saviour, who redeemeth, delivereth, maintaineth, and hath compassion on *us* in all times of trouble and distress: we have no king but thee. *Thou art* God of the first and the last *ages*: God of all creatures, *and* Lord of all generations; who is adored with all manner of praise; who governeth his world with tenderness, and his creatures with mercy. Lo! the Eternal neither slumbereth, nor sleepeth: he raiseth those who sleep, and awakeneth those who slumber: he causeth the dumb to speak; looseth those that are bound, supporteth the fallen, and raiseth those up who are bowed down, *and therefore*, to thee only do we render adoration.

Were our mouths filled *with sacred* song, as the sea *is* with water, our tongues shouting loudly as its roaring billows; and our lips extended *with* praise like the widely-spread firmament: and our eyes sparkling like the sun and the moon: and our hands extended like the eagles' wings in the skies: and our feet swift as the hind's: we should yet be deficient to render sufficient thanks unto thee, O Lord, our God! and the God of our fathers, or to bless thy name, for even one of the innumerable benefits which thou hast conferred upon us and our ancestors. *For* thou, O Lord, our God! didst redeem us from Egypt, and release us from the house of bondage; in *time* of famine didst thou feed us; and in plenty thou didst provide for us. From the sword thou didst deliver us, from the pestilence thou didst save us, and from many sore diseases thou didst relieve us. Hitherto thy tender

רעים וּנְאֻמִּים דְּלִיתָנוּ : עַד־הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ •
 וְלֹא־עֲזָבוּנוּ חֶסֶדְךָ • וְאֶל־תַּפְשֵׁנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח :
 עַל־כֵּן אֲבָרִים שְׂפִלְגֵת בָּנוּ • וְרוּחַ וּנְשָׁמָה שְׁנִפְּחֵת
 בְּאַפֵּינוּ וְלָשׁוֹן אֲשֶׁר שִׁמַּת בְּפִינוּ : הֵן הֵם יוֹרוּ
 וַיִּבְרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ
 וַיְמַלִּיכוּ אֶת־שִׁמְךָ מַלְכֵנוּ : כִּי כָל־פֶּה לְךָ יוֹדֶה
 וְכָל־לָשׁוֹן לְךָ תִּשְׁבַּע • וְכָל־בֶּרֶךְ לְךָ תִּכְרַע •
 וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה : וְכָל־לִבָּבוֹת יִירָאוּךָ •
 וְכָל־קָרֵב וּבְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ בְּדָבָר שְׂפָתוֹב כָּל
 עֲצָמוֹתַי תִּתְאַמְרְנָה יְיָ מִי כָמוֹךָ • מִצִּיל עָנִי מִחֶזֶק
 מִמָּוְנוּ וְעָנִי וְאֲבִיוֹן מִגְּזוּלוֹ : מִי יִדְמֶה־לְךָ וּמִי יִשְׁוֶה־
 לְךָ וּמִי יַעֲרֹךְ־לְךָ • הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל
 עֲלִיוֹן קִנְיָה שָׁמַיִם וָאָרֶץ : נִהְלָלְךָ וַיִּשְׁבַּחְךָ וַיִּנְפְּאֲרֶךְ
 וַיִּגְבֵּרְךָ אֶת־שֵׁם קִדְּשֶׁךָ • כְּאֹמֹר לְדוֹר בָּרְכִי נִפְשֵׁי
 אֶת־יְיָ וְכָל־קָרְבִי אֶת־שֵׁם קִדְּשׁוֹ :

הָאֵל בְּתַעֲצוּמוֹת עֲנֹךְ : הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ :
 הַגִּבּוֹר לְנֶצַח וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ : הַמֶּלֶךְ הַיּוֹשֵׁב
 עַל כִּסֵּא רָם וְנִשְׂא :

שׁוֹכֵן עַד מְרוֹם וְקְדוֹשׁ שְׁמוֹ • וְכָתוּב רַגְנוּ צְדִיקִים
 בְּיַי לַיִּשְׂרָאִים גְּאוּה תַּהֲלָה : בְּפִי יִשְׂרָאֵל תִּתְהַלָּל •
 וּבִדְבָרֵי צְדִיקִים תִּתְפָּרֵךְ • וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמֵם •
 וּבִקְרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ :

mercies have supported us, and thy kindness hath not forsaken us; and O Lord, our God! do never forsake us. And therefore the members of which thou hast branched out in us, the spirit and soul which thou hast breathed into our nostrils, and the tongue which thou hast placed in our mouth; lo! they shall continually give thanks, bless, praise, glorify, extol, reverence, sanctify, and ascribe sovereign power unto thy name, O our King! for every mouth shall adore thee, and every tongue swear fealty unto thee. Unto thee every knee shall bend; and those of *high* stature shall bow down before thee. Every heart shall fear thee; and the inward parts and reins shall sing praise unto thy name; as it is written. All my bones shall say, O Lord! who is like unto thee? "Who delivereth the poor from *one* of superior strength: the poor and needy from his oppressor." Who is like unto thee? who is equal unto thee? who can be compared unto thee, O thou, the great, mighty, and tremendous God! The most High God! possessor of heaven and earth. We will praise, adore, glorify, and bless thy holy name, as David said, "Bless the Lord, O my soul! and all that is within me, *bless* his holy name."

Thou art the God! who art mighty in thy strength! who art great by the glory of thy name! who art mighty for ever, and fearful by thy fearful deeds! the King! who sitteth on the high and exalted throne.

Who inhabiteth eternity, exalted and holy is his name; and it is written: "Rejoice in the Lord, O ye righteous, for to the upright praise is comely." With the mouth of the upright shalt thou be praised; blessed with the words of the righteous; extolled with the tongue of the pious; and sanctified in the midst of saints.

וּבְמִקְהֵלוֹת רַבְבוֹת עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר
 שְׁמֶךָ מִלִּפְנֵי בְּבִלְדֹּד וְדוֹר שְׁכָן חוֹבֵת כָּל-תִּיצוּרִים
 לִפְנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְהוֹדוֹת לְהַלֵּל
 לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ לַעֲלֹה וּלְקַלֵּם
 עַל כָּל-דְּבָרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן-יִשִׁי עֲבִידְךָ
 מְשִׁיחְךָ :

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלִּפְנֵי הָאֵל הַמֶּלֶךְ הַגָּדוֹל
 וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ כִּי לָךְ נָאָה יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיר וְשִׁבְחָה הֵלֵל וְזִמְרָה עוֹז
 וּמִמְשָׁלָה נִצַּח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה וְתִפְאֶרֶת קְדוּשָׁה
 וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מִעַתָּה וְעַד-עוֹלָם : בְּרוּךְ
 אַתָּה יי אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבְּחוֹת אֵל הַהוֹדָאוֹת
 אֲדוֹן הַנִּפְלְאוֹת הַבוֹחֵר בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל תִּי
 הָעוֹלָמִים :

וַיְבָרֶךְ וַיְהִי בְּחֲצֵי הַלַּיְלָה :

אֲזַר רֹב נַפְסִים הַפְּלֵאֲתָה בְּלַיְלָה :

בְּרֹאשׁ אֲשֻׁמוּרֵת זֶה הַלַּיְלָה :

גַּר צָדֵק נִצָּחָתוֹ בְּנִחְלָק לוֹ כִּי־לָה :

וַיְהִי בְּחֲצֵי הַלַּיְלָה :

דִּנְתָּ מֶלֶךְ גָּדֹל בְּחֵלּוֹם הַלַּיְלָה :

Also in the congregation of the tens of thousands of thy people, the house of Israel, shall thy name, O our King! be glorified throughout all generations; for such is the duty of every created being in thy presence, O Eternal, our God! and God of our fathers, to thank, praise, extol, glorify, exalt, ascribe glory, bless, magnify, and adore thee, even beyond all the songs and praises of thy servant David, the son of Jesse, thy anointed.

Thy name shall be praised for ever, our King! thou great, holy, and sovereign God, in heaven and on earth; for unto thee, O Eternal our God! and God of our fathers, appertain song and praise; hymn and psalm; strength and dominion; victory, power, and greatness; adoration and glory; holiness and majesty; blessings and thanksgivings, henceforth and even unto everlasting. Blessed art thou, O Eternal! God and King, great above all praises, the God of thanksgiving, the Lord of wonders, who findest delight in songs of psalmody, King, Almighty! who livest eternally.

And thus "it was at midnight."

Of old thou didst wondrously perform many miracles in the night.

At the beginning of the first watch of this night.

When thou didst cause Abraham, the righteous convert, to be victorious through the division of his band¹ at night.

It was at midnight.

Thou didst threaten *Abimelech*, the king of Gerar, in a dream of the night.²

¹ Gen. xiv. 15.

² Ibid. xx. 3.

הַפְּחַדְתָּ אֶרְמִי בְּאִמִּישׁ
וַיֵּשֶׁר יִשְׂרָאֵל לֹאֵל וַיּוֹכֵל לוֹ

לִילָה :

לִילָה :

וַיְהִי בַּחֲצֵי הַלַּיְלָה :

זָרַע בְּכוֹרֵי פִתְרוֹס מַחֲצֶת בַּחֲצֵי
חֵילָם לֹא מָצְאוּ בְּקוֹמָם

הַלַּיְלָה :

בַּלַּיְלָה

טִיפַת נְגִיד חֲרוֹשֶׁת סְלִית בְּכוֹכְבֵי

לִילָה :

וַיְהִי בַּחֲצֵי הַלַּיְלָה :

יַעֲזֹן מַחֲרָף לְנוֹפֶף אֹוֵי הוֹבֶשֶׁת פְּגָרֵי

בַּלַּיְלָה :

כָּרַע בָּל וּמָצְבוֹ בְּאִישׁוֹן

לִילָה :

לְאִישׁ חֲמוּדוֹת נִגְלָה רְזוֹ חֲזוֹת

לִילָה :

וַיְהִי בַּחֲצֵי הַלַּיְלָה :

מִשְׁתַּכֵּר בְּכָלִי קָדֵשׁ נִהְרַג בּוֹ

בַּלַּיְלָה :

נוֹשֵׁעַ מִבּוֹר אֲרִיּוֹת פּוֹתֵר בְּעֵתוֹתַי

לִילָה :

שִׁנְאָה נָטַר אֲנִי וְכָתַב סְפָרִים

בַּלַּיְלָה :

וַיְהִי בַּחֲצֵי הַלַּיְלָה :

עוֹרֶרְתָּ נִצְחָד עָלָיו בְּנֶדֶה שְׁנַת

לִילָה :

פּוֹרָה תִּדְרוּךְ לְשׁוֹמֵר מָה

מִלַּיְלָה :

צָרַח בְּשׁוֹמֵר וְשָׁח אֶתָּא בְּקָר וְגַם

לִילָה :

וַיְהִי בַּחֲצֵי הַלַּיְלָה :

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא

לִילָה :

כִּם הוֹדַע כִּי לֶךְ יוֹם אַף לֶךְ

הַלַּיְלָה :

Thou didst terrify *Laban*, the Syrian, on the eve of *his meeting with Jacob*,¹—in the night.

And Israel wrestled with the angel and prevailed against him, in the night.²

It was at midnight.

The first-born of the progeny of *Patros*³ thou didst smite at midnight.

Their vigorous youth they found not, when they arose in that night.

The host of the prince of *Haroseth*,⁴ thou didst trample down through the agency of the stars of the night.⁵

It was at midnight.

When the blaspheming *Senachereb* purposed to assail thine habitation, thou didst frustrate him through the dead carcases of *his host*,⁶ in the night.

Bel and its image were hurled down in the darkness of the night.

To *Daniel*, the much beloved man,⁷ was the mysterious vision revealed in the night.

It was at midnight.

Belshazzar who made himself drunken, out of the holy vessels,⁸ was slain on that same night.

Daniel, who was saved from the lion's den, interpreted the terrifying dreams of the night.

Haman the Agagite, who cherished enmity, wrote *his letters*⁹ to exterminate the *Jews*, at night.

It was at midnight.

Thou didst awaken against him thy all-conquering power by disturbing the sleep¹⁰ of the king, at night.

Thou wilt tread the wine-press for them who anxiously ask, Watchman what of the night?¹¹

Let the *Eternal*, the Watchman of *Israel*, cry out and say, The morning hath come as well as the night.¹²

It was at midnight.

O let the day of redemption approach, which shall be neither day nor night.¹³

Make known, O Most High! that thine is the day and thine also the night.¹⁴

שומרים הפקר לעירך כל-היום
 תאיר כאור יום השבת
 ויהי בחצי הלילה :

ON THE SECOND NIGHT SAY—

ובכן ואמרתם זבח פסח :

אומץ גבורותיך הפלאה
 בראש כל מועדות נשאת
 גלית לאזרחי הצות ליל
 בפסח :
 בפסח :
 בפסח :
 ואמרתם זבח פסח :

דלתיו דפקת בחום היום
 הסעיד נוצצים עגות מצות
 ואל-הפקר רץ זכר לשור ערך
 בפסח :
 בפסח :
 בפסח :

ואמרתם זבח פסח :

זנעמו כדומים ולהטו באש
 חלץ לוט מהם ומצות אפה בקין
 טאמאת אדמת מוף וגוף בעברך
 בפסח :
 בפסח :
 בפסח :
 ואמרתם זבח פסח :

יה ראש כל-און מחצת כליל שמור
 בביר על-בן-גבור פסחת בדם
 לבלתי תת משהית לבא בפתי
 בפסח :
 בפסח :
 בפסח :
 ואמרתם זבח פסח :

Appoint watchmen to thy city, all day and all night.
 Illumine, as with the light of day, the darkness of *our* night.

It was at midnight.

On the Second Night say:

YE SHALL SAY IT IS THE SACRIFICE OF THE PASSOVER.

Thy mighty power didst thou wonderfully display ON THE PASSOVER.

To be the chief of all the solemn feasts thou didst exalt THE PASSOVER.

Thou didst reveal to *Abraham*, the child of the East, the redemption which should be wrought at midnight, ON THE PASSOVER.¹

YE SHALL SAY IT IS THE SACRIFICE OF THE PASSOVER.

Thou didst visit his door during the heat of the day,² ON THE PASSOVER.

He entertained the angels with unleavened cakes,³ ON THE PASSOVER.

To the herd he ran and prepared a *calf*, a prototype of the sacrifice⁴ OF THE PASSOVER.

YE SHALL SAY IT IS THE SACRIFICE OF THE PASSOVER.

The Sodomites incensed *God*, and were consumed with fire ON THE PASSOVER.

Lot was delivered from among them, and he baked unleavened cakes⁵ ON THE PASSOVER.

Thou didst sweep the land of Moph and Noph,⁶ when thou didst pass through it, ON THE PASSOVER.

YE SHALL SAY IT IS THE SACRIFICE OF THE PASSOVER.

Lord, thou didst smite the head of every first-born on the night of the observance OF THE PASSOVER.

Yet didst thou, the Omnipotent, pass over Israel, *thy* first-born son, when *thou sawest* the blood⁷ OF THE SACRIFICE OF THE PASSOVER.

And didst not suffer the destroyer to enter within my doors, ON THE PASSOVER.

YE SHALL SAY IT IS THE SACRIFICE OF THE PASSOVER.

מב הגדה של פסח

מְסַנֶּרֶת סִגְרָה בְּעֵתוֹתַי פֶּסַח :

נִשְׁמְדָה מִדִּין בְּצִלִּיל שְׁעוֹרֵי עוֹמֵר פֶּסַח :

שׁוֹרְפוֹ מִשְׁמֵנִי פוֹל וְלוֹד בִּיקָר יְקוֹד פֶּסַח :

וְאִמְרָתָם זָבַח פֶּסַח :

עוֹד הַיּוֹם בְּנוֹב לְעִמּוֹד עַד גָּעָה עוֹנֶת פֶּסַח :

פֶּס יָד כְּתֻבָּה לְקַעֲקַע צוֹל בְּפֶסַח :

צָפָה הַצִּפִּית עָרוֹךְ הַשְׁלָחַן בְּפֶסַח :

וְאִמְרָתָם זָבַח פֶּסַח :

קָהַל כְּנֻסָּה הִדְרָה לְשִׁלֵּשׁ צוֹם בְּפֶסַח :

רֹאשׁ מִבֵּית רָשָׁע מִחֲצֵת בְּעֵץ חֲמִשִּׁים בְּפֶסַח :

שְׁתֵּי אֵלֶּה רָגַע תָּבִיא לְעוֹצִית בְּפֶסַח :

תַּעֲזוּ יָדְךָ תָּרוּם יְמִינְךָ כִּלִּיל הַתְּקַדֵּשׁ חַג פֶּסַח :

וְאִמְרָתָם זָבַח פֶּסַח :

כִּי לוֹ נָאָה • כִּי לוֹ יָאָה : אֲדִיר בְּמְלוּכָה •

בַּחֹר בְּהִלָּכָה • גְּדוּדָיו יֹאמְרוּ לוֹ • לֵךְ וּלֵךְ • לֵךְ

כִּי לֵךְ • לֵךְ אַף לֵךְ : לֵךְ יִי הַמְּלֻכָּה : כִּי

לוֹ נָאָה • כִּי לוֹ יָאָה : דָּגוּל בְּמְלוּכָה • הָדוּר

בְּהִלָּכָה • וְתִיקְוֵו יֹאמְרוּ לוֹ • לֵךְ וּלֵךְ • לֵךְ כִּי

לֵךְ • לֵךְ אַף לֵךְ • לֵךְ יִי הַמְּלֻכָּה : כִּי לוֹ

Jericho when closely shut up,⁸ was taken at the season OF THE PASSOVER.

Midian was destroyed by the cake of barley bread⁹ made from the Omer¹⁰ OF THE PASSOVER.

The fat ones of Pul and Lud¹¹ were to be burned in the blaze,¹² kindled ON THE PASSOVER.

YE SHALL SAY IT IS THE SACRIFICE OF THE PASSOVER.

The *Assyrian* still remained at Nob,¹³ till the approach of the season OF THE PASSOVER.

The hand wrote the extermination of Babylon "the deep abyss,"¹⁴ ON THE PASSOVER.

The "watch was then set," and "the table then spread"¹⁵ ON THE PASSOVER.

YE SHALL SAY IT IS THE SACRIFICE OF THE PASSOVER.

Hadassah¹⁶ assembled the congregation to fast three days¹⁷ ON THE PASSOVER.

Haman, the head of a wicked house, thou didst destroy on a gallows fifty cubits high,¹⁸ ON THE PASSOVER.

The double punishment¹⁹ wilt thou in a moment bring on Uts²⁰ ON THE PASSOVER.

Thy hand will then shew itself omnipotent, and thy right hand be exalted as on the night when was sacrificed THE FESTIVAL OF THE PASSOVER.

YE SHALL SAY IT IS THE SACRIFICE OF THE PASSOVER.

To him *praise* is becoming: to him *praise* will always be becoming. He is all powerful in *his* kingdom; he is essentially supreme: his angelic hosts thus say unto him 'Thine and thine only, thine, yea thine, thine, surely thine, thine, O Eternal! is the sovereignty. To him *praise* is becoming: to him *praise* will always be becoming. He is most exalted in *his* kingdom, he is essentially most glorious, his ministrants thus say unto him, Thine, and thine only, thine, yea thine, thine, surely thine, O Eternal! is the sovereignty. To him *praise* is becoming, to him

נָאָה • בִּי לֹא יָאָה : זָכָאֵי בְּמַלּוּכָה • חֲסִין
בְּהַלְכָּה • טַפְסֵרְיוֹ יֹאמְרוּ לֹא • לֵךְ וּלֵךְ • לֵךְ בִּי
לֵךְ • לֵךְ אַף לֵךְ • לֵךְ יִי הַמַּמְלָכָה : בִּי לֹא
נָאָה • בִּי לֹא יָאָה : יְחִיד בְּמַלּוּכָה • כַּפִּיר
בְּהַלְכָּה • לַמּוֹדֵיו יֹאמְרוּ לֹא • לֵךְ וּלֵךְ • לֵךְ בִּי
לֵךְ • לֵךְ אַף לֵךְ • לֵךְ יִי הַמַּמְלָכָה : בִּי לֹא
נָאָה • בִּי לֹא יָאָה • מוֹשֶׁל בְּמַלּוּכָה • נוֹרָא
בְּהַלְכָּה • סְבִיבֵיו יֹאמְרוּ לֹא • לֵךְ וּלֵךְ • לֵךְ בִּי
לֵךְ • לֵךְ אַף לֵךְ • לֵךְ יִי הַמַּמְלָכָה : בִּי לֹא
נָאָה • בִּי לֹא יָאָה : עֲנִיו בְּמַלּוּכָה • פּוֹדָה
בְּהַלְכָּה • צַדִּיקֵיו יֹאמְרוּ לֹא • לֵךְ וּלֵךְ • לֵךְ בִּי
לֵךְ • לֵךְ אַף לֵךְ • לֵךְ יִי הַמַּמְלָכָה : בִּי לֹא
נָאָה • בִּי לֹא יָאָה : קְרוֹשׁ בְּמַלּוּכָה • רַחוּם
בְּהַלְכָּה : שְׁנֵאֲנֵינוּ יֹאמְרוּ לֹא • לֵךְ וּלֵךְ • לֵךְ בִּי
לֵךְ • לֵךְ אַף לֵךְ • לֵךְ יִי הַמַּמְלָכָה : בִּי לֹא
נָאָה • בִּי לֹא יָאָה : תַּקִּיף בְּמַלּוּכָה • תּוֹמֵךְ
בְּהַלְכָּה • תְּמִימֵיו יֹאמְרוּ לֹא • לֵךְ וּלֵךְ • לֵךְ בִּי
לֵךְ • לֵךְ אַף לֵךְ : לֵךְ יִי הַמַּמְלָכָה : בִּי לֹא
נָאָה • בִּי לֹא יָאָה :

praise will always be becoming. He is most pure in *his* kingdom, he is essentially the most mighty, his archangels thus say unto him: Thine, and thine only; thine, yea, thine; thine, surely thine; thine, O Eternal, is the sovereignty! To him *praise* is becoming, to him *praise* will always be becoming. He is unique in *his* kingdom, he is essentially all-potent, his servitors thus say unto him: Thine, and thine only; thine, yea, thine; thine, surely thine; thine, O Eternal, is the sovereignty! To him *praise* is becoming, to him *praise* will always be becoming. He is the supreme ruler in *his* kingdom, he is essentially most awful, his surrounding hosts thus say unto him: Thine, and thine only; thine, yea, thine; thine, surely thine; thine, O Eternal, is the sovereignty. To him *praise* is becoming, to him *praise* will always be becoming. He is the most meek in *his* kingdom, he is essentially a redeemer, his righteous ones thus say unto him: Thine, and thine only; thine, yea, thine; thine, surely thine; thine, O Eternal, is the sovereignty. To him *praise* is becoming, to him *praise* will always be becoming. He is most holy in his kingdom, he is essentially most merciful, his bright "Shinanim,"¹ thus say unto him: Thine, and thine only; thine, yea, thine; thine, surely thine; thine, O Eternal, is the sovereignty. To him *praise* is becoming, to him *praise* will always be becoming. He is Almighty in his kingdom, he is essentially the upholder, of all his perfect ones who thus say unto him: Thine, and thine only; thine, yea, thine; thine, O Eternal, is the sovereignty. To him *praise* is becoming, to him *praise* will always be becoming.

¹ An order of angels.

לשנה הבאה בירושלים :

ברוך אתה יי אלהינו מלך העולם • בורא
פרי הגפן :

Drink the fourth cup of wine and say:—

ברוך אתה יי אלהינו מלך העולם • על הגפן
ועל פרי הגפן ועל תנובת השדה ועל ארץ
חמדה טובה ורחבה שרצית והנחלת לאבותינו
לאכול מפריה ולשבוע מטובה • רחם יי אלהינו
על ישראל עמך ועל ירושלים עירך • ועל ציון
משכן כבודך • ועל מזבחך • ועל היכלך • ובנה
ירושלים עיר הקדש • במהרה בימינו • והעלנו
לתוכה • ושמחנו בבנינה • ונאכל מפריה •
ונשבוע מטובה • ונברך עליה בקדשה ובטהרה •
(On Sabbath add) ורצה והחליצנו ביום השבת הזה)
ושמחנו ביום חג המצות הזה • כי אתה יי
טוב ומטיב לכל וגודה לך על הארץ ועל
פרי הגפן • ברוך אתה יי על הארץ ועל פרי
הגפן :

O grant that next year we may be in Jerusalem !

Blessed art thou, O Eternal, our God, King of the universe, creator of the vine.

Blessed art thou, O Eternal, our God, King of the universe, for the vine, and for the fruit of the vine, and for the produce of the field ; and for that desirable, good, and ample land which thou wast pleased to cause our ancestors to inherit, to eat of the fruit, and be satisfied with its goodness. Have compassion, O Eternal, our God, upon us, and upon Israel thy people, and upon Jerusalem thy city, and upon Zion, the residence of thy glory, and upon thy altar and thy temple : and rebuild Jerusalem, the holy city, speedily, in our days. Cause to go up thither, and let us there rejoice on this (*on Sabbath add, Sabbath-day, and this*) day of the Feast of Unleavened bread, for thou, O Eternal, our God, art good and beneficent unto all, and therefore do we give thanks unto thee for the land, and for the fruit of the vine. Blessed art thou, O Eternal, for the land, and for the fruit of the vine.

נ ר צ ה •

PRAY FOR THE DIVINE ACCEPTANCE OF THE SERVICE.

חֲסֵל סְדוּר פֶּסַח כְּהִלְכָתוֹ • בְּכֹל מִשְׁפָּטוֹ וְהִקְתּוֹ :
 בְּאֲשֶׁר זָכִינוּ לְסִדֵּר אֹתוֹ • בֵּן נִזְכָּה לַעֲשׂוֹתוֹ :
 זָךְ שׁוֹכֵן מְעוֹנָה • קוֹמֵם קָהָל מִי מָנָה :
 בְּקָרוֹב נִהְלָ נְטָעֵי כֹנָה • פְּדוּיִם לְצִיּוֹן בְּרָנָה :

אֲדִיר הוּא • יִבְנֶה בֵּיתוֹ בְּקָרוֹב • בְּמַהֲרָה •
 בְּמַהֲרָה • בְּיָמֵינוּ בְּקָרוֹב • אֵל בָּנָה • אֵל בָּנָה •
 בָּנָה בֵּיתְךָ בְּקָרוֹב : בָּחוּר הוּא • גְּדוֹל הוּא •
 דָּגוּל הוּא • יִבְנֶה בֵּיתוֹ בְּקָרוֹב • בְּמַהֲרָה •
 בְּמַהֲרָה • בְּיָמֵינוּ בְּקָרוֹב • אֵל בָּנָה • אֵל בָּנָה •
 בָּנָה • בָּנָה בֵּיתְךָ בְּקָרוֹב : הַדּוּר הוּא • וְתִיק
 הוּא • זָכָאי הוּא • חֲסִיד הוּא • יִבְנֶה בֵּיתוֹ בְּקָרוֹב •
 בְּמַהֲרָה • בְּמַהֲרָה • בְּיָמֵינוּ בְּקָרוֹב • אֵל בָּנָה •
 אֵל בָּנָה • בָּנָה בֵּיתְךָ בְּקָרוֹב : טָהוֹר הוּא •
 יְחִיד הוּא • יִבְנֶה בֵּיתוֹ בְּקָרוֹב • בְּמַהֲרָה •
 בְּמַהֲרָה • בְּיָמֵינוּ בְּקָרוֹב • אֵל בָּנָה • אֵל בָּנָה •
 בָּנָה בֵּיתְךָ בְּקָרוֹב : פֶּבֶר הוּא • לְמוֹד הוּא •
 מְלֹךְ הוּא • יִבְנֶה בֵּיתוֹ בְּקָרוֹב • בְּמַהֲרָה •

PRAY FOR THE DIVINE ACCEPTANCE OF
THE SERVICE.

The commemorative service of the Passover has now been accomplished according to its constitution, *and* according to the ordinance and statute of the feast. As we have been deemed deserving *by Thee* to be thus enabled to solemnize it now, grant also that we may be deemed worthy to fulfil the actual observance *of the precept. To this end*, do thou, O Most Pure, who dwellest on high, raise up the congregation of *Israel*, "the innumerable," *and* hasten to conduct us, the "the plants of thy vineyard," once more redeemed unto Zion with exulting song.

Oh, may He who is most mighty soon rebuild his house; speedily, speedily, soon, in our days; O God! rebuild it, O God! rebuild it, rebuild thine house betimes. Oh, may He who is the supreme, the greatest and most exalted, soon rebuild his house; speedily, speedily, soon, in our days; O God! rebuild it, O God! rebuild it, rebuild thine house betimes. May He who is all-honoured and all-worthy, most immaculate and merciful, soon, rebuild his house; speedily, speedily, soon, in our days; O God! rebuild it, O God! rebuild it, rebuild thine house betimes. May He who is most pure, the sole *God*, soon, rebuild his house; speedily, speedily, soon, in our days; O God! rebuild it, O God! rebuild it, rebuild thine house betimes. May He who is the all-powerful, the omniscient and all-ruling, soon, rebuild his house; speedily, speedily, soon, in our days, O God; rebuild it, O God! rebuild it,

בְּמַהֲרָה • בְּיָמֵינוּ בְּקָרוֹב • אֵל בְּנֵה • אֵל בְּנֵה •
 בְּנֵה בֵּיתְךָ בְּקָרוֹב : נֹאזֵר הוּא • סָגִיב הוּא •
 עֲזֹז הוּא • יִבְנֶה בֵּיתוֹ בְּקָרוֹב • בְּמַהֲרָה •
 בְּמַהֲרָה • בְּיָמֵינוּ בְּקָרוֹב • אֵל בְּנֵה : אֵל בְּנֵה :
 בְּנֵה בֵּיתְךָ בְּקָרוֹב : פּוֹדֶה הוּא • צַדִּיק הוּא •
 קְדוֹשׁ הוּא • יִבְנֶה בֵּיתוֹ בְּקָרוֹב • בְּמַהֲרָה • בְּמַהֲרָה •
 בְּיָמֵינוּ בְּקָרוֹב • אֵל בְּנֵה • אֵל בְּנֵה • בְּנֵה בֵּיתְךָ
 בְּקָרוֹב : רַחוּם הוּא • שְׂדֵי הוּא • תַּקִּיף הוּא • יִבְנֶה
 בֵּיתוֹ בְּקָרוֹב • בְּמַהֲרָה • בְּמַהֲרָה : בְּיָמֵינוּ בְּקָרוֹב •
 אֵל בְּנֵה • אֵל בְּנֵה • בְּנֵה בֵּיתְךָ בְּקָרוֹב :

For Jewish-German translation of the above, see page 52.

COUNTING THE "OMER."

On the Second Night of the Festival the following, until בְּתוֹרַתְךָ,
is said.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו • וְעֲזָנוּ עַל סִפְרַת הָעוֹמֵר :
 הַיּוֹם יוֹם אֶחָד לָעוֹמֵר :
 יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַלֵּהִי אֲבוֹתֵינוּ •
 שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵנוּ : וְתֵן חֶלְקֵנוּ
 בְּתוֹרַתְךָ :

SERVICE FOR THE FIRST NIGHTS OF PASSOVER.

rebuild thine house betimes. May he who is the most glorious and elevated, the God of strength, soon, rebuild his house; speedily, speedily, soon, in our days; O God! rebuild it, O God! rebuild it, rebuild thine house betimes. May He who is the redeemer, the all-righteous, the most holy, soon, rebuild his house, speedily, speedily, soon, in our days, O God! rebuild it, O God! rebuild it, rebuild thine house betimes. May He who is the most compassionate, the Almighty, all-potent, soon rebuild his house, speedily, speedily, soon, in our days, O God! rebuild it, O God! rebuild it, rebuild thine house betimes.

For Jewish-German translation of the above, see page 5

COUNTING THE "OMER."

On the Second Night of the Festival the following, until "thy law," is said.

Blessed art thou, O Eternal, our God! King of the universe, who hath sanctified us with thy commandments, and commanded us to count the days of the "Omer."

This is the First Day of the "Omer."

May it be thy will, O Eternal, our God! and the God of our ancestors, speedily to rebuild thy temple in our day, and to grant us our portion in thy law.

¹ A measure of barley which we were commanded to bring as a wave-offering on the morning after the Passover. Lev. xxiii. 15. From this period we numbered seven weeks, at the termination of which the Feast of Weeks was solemnised.

אֶחָד מִי יוֹדֵעַ • אֶחָד אֲנִי יוֹדֵעַ • אֶחָד אֱלֹהֵינוּ
שֶׁבְּשָׁמַיִם וּבָאָרֶץ :

שְׁנַיִם מִי יוֹדֵעַ • שְׁנַיִם אֲנִי יוֹדֵעַ • שְׁנֵי לַחֹת
הַבְּרִית • אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ :
שְׁלֹשָׁה מִי יוֹדֵעַ • שְׁלֹשָׁה אֲנִי יוֹדֵעַ • שְׁלֹשָׁה
אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית • אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם
וּבָאָרֶץ :

אַרְבַּע מִי יוֹדֵעַ • אַרְבַּע אֲנִי יוֹדֵעַ • אַרְבַּע אֲמָהוֹת •
שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית • אֶחָד אֱלֹהֵינוּ
שֶׁבְּשָׁמַיִם וּבָאָרֶץ :

חֲמִשָּׁה מִי יוֹדֵעַ • חֲמִשָּׁה אֲנִי יוֹדֵעַ • חֲמִשָּׁה חֲמִשִּׁי
תּוֹרָה • אַרְבַּע אֲמָהוֹת • שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת
הַבְּרִית • אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ :

שִׁשָּׁה מִי יוֹדֵעַ • שִׁשָּׁה אֲנִי יוֹדֵעַ • שִׁשָּׁה סְדְרֵי
מִשְׁנָה • חֲמִשָּׁה חֲמִשִּׁי תּוֹרָה • אַרְבַּע אֲמָהוֹת •
שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית • אֶחָד אֱלֹהֵינוּ
שֶׁבְּשָׁמַיִם וּבָאָרֶץ :

שִׁבְעָה מִי יוֹדֵעַ • שִׁבְעָה אֲנִי יוֹדֵעַ • שִׁבְעָה יְמֵי
שִׁבְתָּא • שִׁשָּׁה סְדְרֵי מִשְׁנָה • חֲמִשָּׁה חֲמִשִּׁי תּוֹרָה •

Who knoweth one? I, *saith Israel*, know One : ONE IS GOD, who is over heaven and earth.

Who knoweth two? I, *saith Israel*, know two : *there are* TWO TABLES OF THE COVENANT ; but ONE is our God who is over heaven and earth.

Who knoweth three? I, *saith Israel*, know three : *there are* THREE PATRIARCHS,¹ the two tables of the covenant ; but ONE is our God who is over heaven and earth.

Who knoweth four? I, *saith Israel*, know four : *there are* the FOUR MATRONS,² three patriarchs, two tables of the covenant ; but ONE is our God who made heaven and earth.

Who knoweth five? I, *saith Israel*, know five : *there are* FIVE BOOKS OF MOSES, four matrons, three patriarchs, two tables of the covenant ; but ONE is our God who is over heaven and earth.

Who knoweth six? I, *saith Israel*, know six : *there are* SIX BOOKS OF THE MISHNA,³ five books of the Law, four matrons, three patriarchs, two tables of the covenant ; but ONE is our God who is over heaven and earth.

Who knoweth seven? I, *saith Israel*, know seven : *there are* SEVEN DAYS IN THE WEEK, six books of the

¹ Abraham, Isaac, and Jacob.

² Sarah, Rebecca, Rachel, and Leah.

³ Or, "orders," viz., Zeraim, Moed, Nashim, Nezekim, Kedoshim, Taanith.

אַרְבַּע אֲמָהוֹת • שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית •
אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ :

שְׁמוֹנָה מִי יוֹדֵעַ • שְׁמוֹנָה אֲנִי יוֹדֵעַ • שְׁמוֹנָה יָמֵי
מִלָּה • שִׁבְעָה יָמֵי שַׁבָּתָא • שְׁשָׁה סְדְרֵי מִשְׁנָה •
חֲמִשָּׁה חֲמִשִּׁי תוֹרָה • אַרְבַּע אֲמָהוֹת • שְׁלֹשָׁה אָבוֹת
שְׁנֵי לַחֹת הַבְּרִית • אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ •
תִּשְׁעָה מִי יוֹדֵעַ • תִּשְׁעָה אֲנִי יוֹדֵעַ • תִּשְׁעָה יְרַחֵי
לִידָה • שְׁמֹנָה יָמֵי מִלָּה • שִׁבְעָה יָמֵי שַׁבָּתָא •
שְׁשָׁה סְדְרֵי מִשְׁנָה • חֲמִשָּׁה חֲמִשִּׁי תוֹרָה • אַרְבַּע
אֲמָהוֹת • שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית • אֶחָד
אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ :

עֶשְׂרֵה מִי יוֹדֵעַ • עֶשְׂרֵה אֲנִי יוֹדֵעַ • עֶשְׂרֵה דְּבָרִיא •
תִּשְׁעָה יְרַחֵי לִידָה • שְׁמוֹנָה יָמֵי מִלָּה • שִׁבְעָה יָמֵי
שַׁבָּתָא • שְׁשָׁה סְדְרֵי מִשְׁנָה • חֲמִשָּׁה חֲמִשִּׁי תוֹרָה •
אַרְבַּע אֲמָהוֹת • שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית •
אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ :

אַחַד עֶשְׂרֵה מִי יוֹדֵעַ • אַחַד עֶשְׂרֵה אֲנִי יוֹדֵעַ • אַחַד
עֶשְׂרֵה בּוֹכְבֵּיא • עֶשְׂרֵה דְּבָרִיא • תִּשְׁעָה יְרַחֵי לִידָה •

Mishnah, five books of the Law, four matrons, three patriarchs, two tables of covenant; but ONE is our God who is over heaven and earth.

Who knoweth eight? I, *saith Israel*, know eight. *there are* EIGHT DAYS PRECEDING CIRCUMCISION, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but ONE is our God who is over heaven and earth.

Who knoweth nine? I, *saith Israel*, know nine: NINE MONTHS PRECEDING CHILD-BIRTH, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but ONE is our God who is over heaven and earth.

Who knoweth ten? I, *saith Israel*, know ten: *there are* TEN COMMANDMENTS, nine months preceding child-birth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but ONE is our God who is over heaven and earth.

Who knoweth eleven? I, *saith Israel*, know eleven:

שְׁמוֹנָה יָמִי מִלֵּלָה • שִׁבְעָה יָמִי שְׁבֻתָּא • שְׁשָׁה
סְדְרֵי מִשְׁנָה • חֲמִשָּׁה חֲמִשִּׁי תוֹרָה • אַרְבַּע אֲמָהוֹת •
שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית • אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמִים וּבְאֶרֶץ :

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ • שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ • שְׁנַיִם
עָשָׂר שְׁבַטִיָּא • אֶחָד עָשָׂר פּוֹכְבִּיָּא • עֲשָׂרָה דְּבִרְיָא •
תַּשְׁעָה יְרֵחִי לֵידָה • שְׁמוֹנָה יָמִי מִלֵּלָה • שִׁבְעָה יָמִי
שְׁבֻתָּא • שְׁשָׁה סְדְרֵי מִשְׁנָה • חֲמִשָּׁה חֲמִשִּׁי תוֹרָה •
אַרְבַּע אֲמָהוֹת • שְׁלֹשָׁה אָבוֹת • אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמִים וּבְאֶרֶץ :

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ • שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ •
שְׁלֹשָׁה עָשָׂר מַדְיָא • שְׁנַיִם עָשָׂר שְׁבַטִיָּא • אֶחָד
עָשָׂר פּוֹכְבִּיָּא • עֲשָׂרָה דְּבִרְיָא • תַּשְׁעָה יְרֵחִי לֵידָה •
שְׁמוֹנָה יָמִי מִלֵּלָה • שִׁבְעָה יָמִי שְׁבֻתָּא • שְׁשָׁה סְדְרֵי
מִשְׁנָה • חֲמִשָּׁה חֲמִשִּׁי תוֹרָה • אַרְבַּע אֲמָהוֹת •
שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית • אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמִים וּבְאֶרֶץ :

there are ELEVEN STARS,¹ ten commandments, nine months preceding child-birth, eight days preceding circumcision, seven days in the week, six books in the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but ONE is our God who is over heaven and earth.

Who knoweth twelve? I, *saieth Israel*, know twelve: *there are* TWELVE TRIBES, eleven stars, ten commandments, nine months preceding child-birth, eight days preceding circumcision, seven days in the week, six books of the Law, four matrons, three patriarchs, two tables of the covenant; but ONE is our God who is over the heavens and the earth.

Who knoweth thirteen? I, *saieth Israel*, know thirteen: THIRTEEN DIVINE ATTRIBUTES, twelve tribes, eleven stars, ten commandments, nine months preceding child-birth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but ONE is our God who is over the heavens and the earth.

¹ Described in Joseph's dream.

חַד גְּדִיָּא חַד גְּדִיָּא דְּזִבִּין אָבִא בִּתְרִי זַוְי • חַד
גְּדִיָּא חַד גְּדִיָּא :

וְאַתָּא שׁוֹנְרָא • וְאַכְלָה לְגְדִיָּא • דְּזִבִּין אָבִא בִּתְרִי
זַוְי • חַד גְּדִיָּא חַד גְּדִיָּא :

וְאַתָּא כִּלְפָּא • וְנִשְׁךְ לְשׁוֹנְרָא • דְּאַכְלָה לְגְדִיָּא •
דְּזִבִּין אָבִא בִּתְרִי זַוְי • חַד גְּדִיָּא חַד גְּדִיָּא :

וְאַתָּא חוּטְרָא • וְהִכָּא לְכִלְפָּא • דְּנִשְׁךְ לְשׁוֹנְרָא •
דְּאַכְלָה לְגְדִיָּא • דְּזִבִּין אָבִא בִּתְרִי זַוְי • חַד גְּדִיָּא
חַד גְּדִיָּא :

וְאַתָּא נוֹרָא • וְשַׁרְף לְחוּטְרָא • דְּהִכָּא לְכִלְפָּא •
דְּנִשְׁךְ לְשׁוֹנְרָא • דְּאַכְלָה לְגְדִיָּא • דְּזִבִּין אָבִא בִּתְרִי
זַוְי • חַד גְּדִיָּא חַד גְּדִיָּא :

וְאַתָּא מִיָּא • וְכִבָּא לְנוֹרָא • דְּשַׁרְף לְחוּטְרָא •
דְּהִכָּא לְכִלְפָּא • דְּנִשְׁךְ לְשׁוֹנְרָא • דְּאַכְלָה לְגְדִיָּא •
דְּזִבִּין אָבִא בִּתְרִי זַוְי • חַד גְּדִיָּא חַד גְּדִיָּא :

One *only* kid,¹ one *only* kid, which my father bought for two zuzim ;² one *only* kid, one *only* kid.

And a cat³ came and devoured⁴ the kid, which my father bought for two zuzim ; one *only* kid, one *only* kid.

And a dog⁵ came and bit the cat, which had devoured the kid, which my father bought for two zuzim ; one *only* kid, one *only* kid.

Then a staff⁶ came and smote the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim ; one *only* kid, one *only* kid.

Then a fire⁷ came, and burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim ; one *only* kid, one *only* kid.

Then water⁸ came, and extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim ; one *only* kid, one *only* kid.

¹ This poem is generally regarded as a parable, descriptive of incidents in the history of the Jewish nation, with some reference to prophecies yet unfulfilled. More than one interpretation has been given to it, substantially differing from each other: the most popular is the one herein adopted.

² Referring to Israel, "the one peculiar people upon earth," which God "purchased" (Ex. xv. 16) for himself by means of the two precious tablets of the law.

³ The cat refers to Babylon, whose symbol in Daniel's vision (Dan. vii. 4) is a Lion, but which the author rejects as unsuited to the parable, substituting the domestic member of the same family.

⁴ "Devoured the kid," descriptive of the Babylonian captivity, which swallowed up Jewish nationality, A.M. 3338.

⁵ The dog refers to Persia by whose power Babylon was overthrown, A.M. 3390.

⁶ The staff refers to Greece which put an end to Persian domination, A.M. 3442.

⁷ The fire refers to Rome, which spread devastation throughout the east by the extent of its conquests, and which put an end to the Grecian empire, A.M. 3592, when Perseus was defeated at the battle of Pydna.

⁸ The water refers to the Turks, descendants of Ismael, by whom the Holy Land was wrested from the possession of Rome, A.M. 4398.

וְאַתָּה תִּתְּנָהּ • וְשָׂתָה לְמִיָּא • דְּכָבֵא לְנוֹרָא •
 דְּשָׂרָף לְחוּטְרָא • דְּהִכָּא לְכַלְבָּא • דְּנִשֵּׁךְ לְשׁוֹנְרָא •
 דְּאֵכְלָה לְגִדְיָא • דְּזַבִּין אָבָא בְּתֵרֵי זַוְי • חַד גִּדְיָא
 חַד גִּדְיָא :

וְאַתָּה הַשּׁוּחֵט • וְשָׂחַט דְּתוֹרָא • דְּשָׂתָה לְמִיָּא •
 דְּכָבֵא לְנוֹרָא • דְּשָׂרָף לְחוּטְרָא • דְּהִכָּא לְכַלְבָּא •
 דְּנִשֵּׁךְ לְשׁוֹנְרָא • דְּאֵכְלָה לְגִדְיָא • דְּזַבִּין אָבָא בְּתֵרֵי
 זַוְי • חַד גִּדְיָא • חַד גִּדְיָא :

וְאַתָּה מְלַאךְ הַמָּוֶת • וְשָׂחַט לְשׁוּחֵט • דְּשָׂחַט
 לְתוֹרָא • דְּשָׂתָה לְמִיָּא • דְּכָבֵא לְנוֹרָא • דְּשָׂרָף
 לְחוּטְרָא • דְּהִכָּא לְכַלְבָּא • דְּנִשֵּׁךְ לְשׁוֹנְרָא •
 דְּאֵכְלָה לְגִדְיָא • דְּזַבִּין אָבָא בְּתֵרֵי זַוְי • חַד גִּדְיָא •
 חַד גִּדְיָא :

וְאַתָּה הַקָּדוֹשׁ בָּרוּךְ הוּא • וְשָׂחַט לְמְלַאךְ הַמָּוֶת •
 דְּשָׂחַט לְשׁוּחֵט • דְּשָׂחַט לְתוֹרָא • דְּשָׂתָה לְמִיָּא •
 דְּכָבֵא לְנוֹרָא • דְּשָׂרָף לְחוּטְרָא • דְּהִכָּא לְכַלְבָּא •
 דְּנִשֵּׁךְ לְשׁוֹנְרָא • דְּאֵכְלָה לְגִדְיָא • דְּזַבִּין אָבָא בְּתֵרֵי
 יוֹזִי • חַד גִּדְיָא • חַד גִּדְיָא :

'Then the ox¹ came, and drank the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one *only* kid, one *only* kid.

Then the slaughterer² came, and slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one *only* kid, one *only* kid.

Then the angel of death³ came, and slew the slaughterer, who had slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one *only* kid, one *only* kid.

The came the Most Holy,⁴ blessed be He, and slew the angel of death, who had slain the slaughterer, who had slaughtered the ox, which had drunk the water, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one *only* kid, one *only* kid.

¹ The ox refers to Edom, by which term the European nations are designated. These will, in the latter days, go up against the Holy Land and wrest it from the possession of the descendants of Ismael. (See Abarbanel on Ezek. xxxix.)

² The slaughterer refers to the fearful war which will then succeed; when the confederated armies of Gog and Magog, Persia, Cush, and Pul will come up "like the tempest," to drive the sons of Edom from Palestine. (Ibid.)

³ The angel of death refers to the pestilence which shall then occur, and in which all the enemies of Israel shall perish.

⁴ The establishment of God's kingdom upon earth, when Israel shall be restored under the rule of Messiah the son of David.

הגדה של פסח

יִאָדִיר הוּא *Jewish-German Translation of*

אלמעכטיגער גאט נון בויה דיין טעמפל שירה • אלזו שיר •
אונד אלזו באלד אין אונזערן טאנען שירה • יוא שירה • נון
בויה נון בויה נון בויה דיין טעמפל שירה • בארמהערציגער
גאט נון בויה דיין טעמפל שירה • אלזו שיר • אונד אלזו
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בויה נון בויה דיין טעמפל שירה • הוכיר גאט • ווערדיגער
אט • זיסר גאט • העניטר גאט • נון בויה דיין טעמפל
שירה • אלזו שיר • אונד אלזו באלד אין אונזערן טאנען
שירה • יוא שירה • נון בויה נון בויה נון בויה דיין טעמפל
שירה • טונליכר גאט • יודשר גאט • נון בויה דיין טעמפל
שירה • אלזו שיר • אונד אזו באלד אין אונזערן טאנען שירה
יוא שירה • נון בויה נון בויה נון בויה דיין טעמפל שירה •
כרעפטיגער גאט • לעבענדיגער גאט • מעכטיגער גאט • נאמהאפטיגער
גאט • סענפטיגער גאט • עוויגער גאט • נון בויה דיין טעמפל
שירה • אלזו שיר • אונד אלזו באלד אין אונזערן טאנען
שירה • יוא שירה • נון בויה נון בויה נון בויה דיין טעמפל
שירה • פורכטבארער גאט • צופערזיכטליכר גאט • קינגליכער
גאט • רייכר גאט • נון בויה דיין טעמפל שירה • אלזו שיר •
אונד אלזו באלד אין אונזערן טאנען שירה • יוא שירה • נון
בויה נון בויה נון בויה דיין טעמפל שירה • שינר גאט •
תרויטהאפטער גאט • גיי בויה דיין טעמפל שירה • אלזו

הגדה של פסח

שיר • אונד אלזו באלד אין אונזערן טאגן שירה • יוא שירה •
נון בוֹיא נון בוֹיא נון בוֹיא דיין טעמפל שירה : דוא ביזמ
גאט אונד קיינער מעהר • נון בוֹיא דיין טעמפל שירה • אלזו
שיר • אונד אלזו באלד אין אונזערן טאגן שירה • יוא שירה •
נון בוֹיא נון בוֹיא נון בוֹיא דיין טעמפל שירה :

NOTES

ILLUSTRATING THE PRECEDING TRANSLATION.

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| 1. Gen. xxxi. 25. | 2. Ibid. xxxii. 25. |
| 3. Egypt. | 4. Judg. iv. 2. |
| 6. 2 Kings. xix. 25. | 5. Ibid. v. 20. |
| 8. Dan. v. 3. | 7. Dan. x. 11. |
| 10. Esth. vi. 1. | 9. Esth. iii. 12, 13. |
| 12. Isa. xxi. 12. | 11. Referring to Israel. Isa. xxi. 11. |
| 14. Ps. lxxiv. 16. | 13. Zech. xiv. 7. |

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1. It is stated in Pirké R. Eliezar chap. 28, that the covenant between the parts, which God made with Abraham, took place on the night of Passover.

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|-------------------------------------|------------|-------------|
| 2. Gen. xviii. 2. | 3 Ibid. 6. | 4. Ibid. 7. |
| 5. Gen. xix. 3. | | |
| 6. Applied to Egypt, Ezek. xxx. 13. | | |
| 7. Exod. xii. 23. | | |

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- 8 Josh. vi. 1.
9. Judg. vii. 13.
10. The measure of barley ordered to be brought on the day succeeding the first day of Passover. See Note 1, page 52.
11. Applied to Assyria, 2 Kings xv. 19.
12. See Isa. x. 16. where the destruction of Assyria is prophecied.
13. Isa. x. 32.
14. So called Isa. xlv. 27.
15. Ibid. xxi. 5.
16. Esther; Esth. iv. 7.
17. Esth. iv. 16.
18. Ibid. vii. 9.
19. Bereavement and widowhood. Isa. xlvii. 9.
20. Assyria: here used as a type of all the nations among which Israel are persecuted in the present captivity.



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